

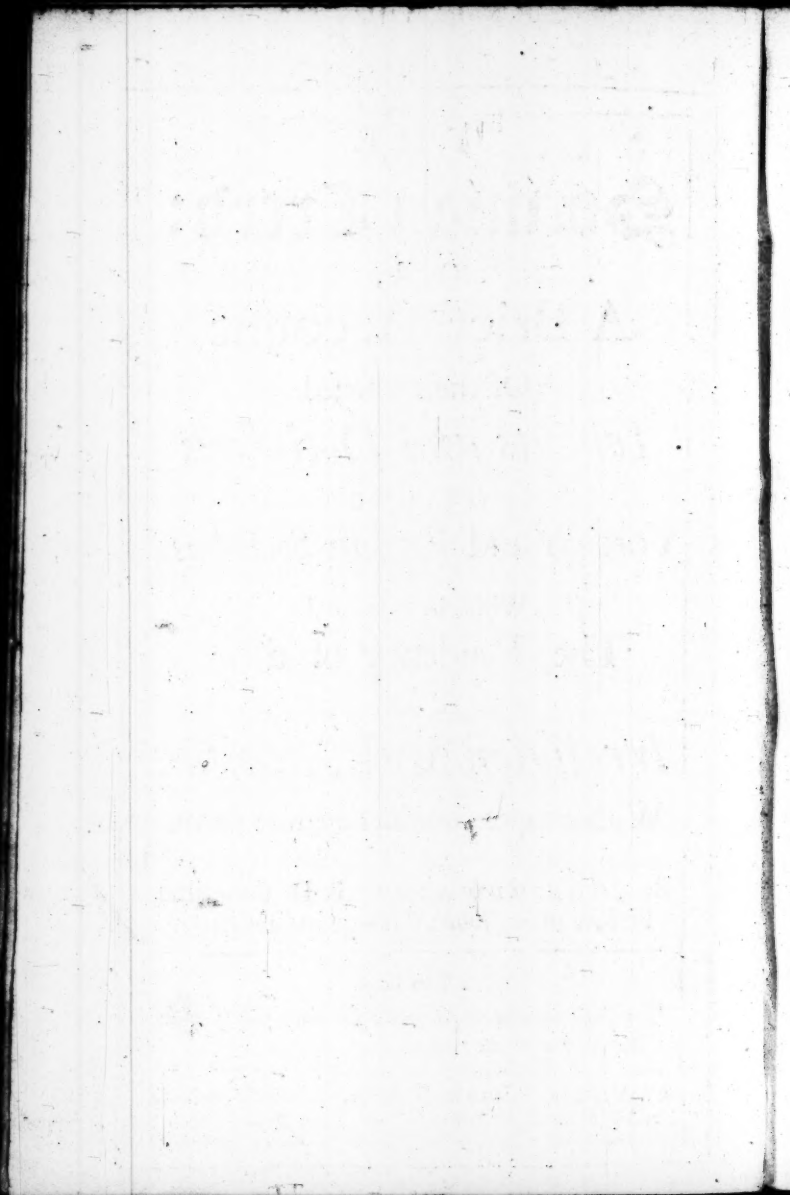
T H E
Socinian Creed:
Geo. O R, Author
A Brief Account
Of the Professed
Tenents and Doctrines
OF THE
Foreign and English Socinians.
Wherein is shew'd
The Tendency of them
T O
Irreligion and Atheism.
With Proper *Antidotes* against them.

By JOHN EDWARDS, B. D. sometime
Fellow of St. John's College in Cambridge.

2 Tim. iii. 9.

*They shall proceed no further : for their folly shall be
manifest unto all men.*

LONDON, Printed for J. Robinsen at the Golden-Lion,
and J. Wyat at the Rose in St. Paul's Church-yard, 1697.



TO THE

Right Reverend Father in God

EDWARD,

Lord Bishop of *Worcester*.

MY LORD,

I Presumed to dedicate my former Writings to two Eminent Persons of your High Order in the *Church*: and now this present Undertaking comes to find shelter under your *Lordships* Patronage. Which I despair not of because you have let the world sufficiently know how greatly you disapprove of the Sentiments of those Men whose Character is offer'd in the following Treatise. It was observ'd that

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even in your Early Years you chose to encounter the *Pontifical* and *Racovian* Impostors; not unlike *Hercules*; that in his very Minority grappled with *Serpents* and *Monsters*. *Crellius* felt the Strength of your Arm, and hath laid a Baffled and Prostrate Foe ever since, for there never yet appear'd any thing that had the face of an *Answer* to your Book.

And lately, when *Sacinus's* followers began to take heart again, and to lift up their bruised heads, your Lordship successfully struck at them, and publickly vindicated the *Mysteries of the Christian Faith* from the bold and blasphemous insults of these persons. In your former Attempts you were wont to exceed Others, but now you outvied your self; such were the extraordinary Acuteness and Sagacity

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gacity of your Thoughts on this subject, such the inimitable Pregnancy of your Reasons, such the matchless Weight and Nervousness of your Arguments, such your close application of Scripture every where. Which the Adversaries were sensible of, and accordingly (that they might not be thought to be idle) advanced some Feeble *Considerations* against your Lordship's Excellent Discourse. Here, to support their Tatter'd Cause, they made a stir with trifling sallies and excursions, with faint shews of Criticism, with Pedantick flourishes of Wit, with mean and languid Efforts of Seeming Logick. But chiefly these *Socinian* Sharppers endeavour'd to run down the Truth by their unparallell'd Confidence, and by treating your
Lordship

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Lordship, as well as it, with disrespect and disdain.

But so it is, they have shew'd themselves Rude to their immortal shame. And yet at the same time, by attempting to Lessen your Worth and Deserved Fame they have enhanced them; as all Envious and Malicious Persons do when they detract from those of Great Merit. All the Learned World unanimously vote your Lordship to be the Chief of this number: even those who disagree in all other things, agree in your Lordships Praises. For without the least Shew of Adulation it may be most truly said, that your Name is now not so much the Name of a *Person* or *Family*, as it is the Name of *Profound Learning* and *Solid Religion*.

But

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But I shall offend against your Lordship's Modesty, and call forth Blushes from those Reverend Cheeks, which have so boldly look'd your Adversaries in the face, if I proceed any further thus; wherefore I am forced here to a Period. Only let me be permitted to add my Hearty Wishes and Prayers, *viz.* That the *All-mighty* would vouchsafe to bless Your Lordship with Long Life, Health, and Vigour, to accomplish those Great Things which You have designed against the Church's Common Foes, *Papists* and *Socinians*; that You may be a Terroure and Scourge to *Rome* and *Racovia*; that You may give an effectual check to the Sly pretences of *Deists*, that You may bridle the Insolence of *Atheists*, and be successful in mortifying

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tifying all such Sworn Enemies
of the Christian Faith and Practise:
So prayeth

Your Lordships most Humble
and entire Servant and Honourer

John Edwards.

The

T H E

P R E F A C E.

SOME Eminent Persons of our Church having been pleas'd to honour me with their Approbation of what I have lately writ against the Socinians in defence of the Orthodox Faith, I presume once more to assert and vindicate this Noble Cause. And I am further animated and encouraged to such an Undertaking from what I meet with in the Learned Bishop of Worcester's Preface to his Discourse concerning Christ's Satisfaction lately reprinted, where he directly charges the Socinians with the promoting of Deism, and promises to make good his Charge against them in a Discourse. And in the close of his Preface he tells

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us that he will let the world know that he is no stranger to the Pamphlets of the Modern Racovians. Thus we see the Cause doth not die: nor indeed can it, when so Able a Person is willing to uphold it, and hath engaged himself to do it; one whose Name is as terrible to the Socinians as that of Duke D'Alva heretofore to the Dutch. Till this Great Champion shews himself anew, I will make bold to enter the Lists, and to attack our Common Foe, and thereby prepare the way for the Conquests of so Renowned a Pen.

But let me declare this, and that with the greatest sincerity imaginable, that it is not from any pleasure I take in contending with any Party of Men, or from a desire to provoke and exasperate them (for I bear a hearty Charity and Good Will to all mankind, and especially I love and honour all Sincere and Good Men, all that have the impressions of a Christian Spirit upon them.)

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nor is it from any other undue Principle, but wholly from a sense of my Duty, and that alone, that I appear again in this Cause.

At first I purposely check'd my self, and forbore to produce all those Arguments and Proofs whereby I might have evinced the Inclineness of the Socinians to Irreligion and a spirit of Infidelity. And this I did for several Reasons, partly to suit my self to the then present juncture, partly to let the world see that I was not Hasty and Forward in censuring any sort of persons, and partly to allow my self time to enquire further into the matter, both to satisfy my self and others. Because what I then suggested, was design'd to be in the way of an Essay or Introduction, I only offer'd some few Heads of my Charge against them: but now I intend to give the Reader a Farther Account of some of them; and likewise to superadd Several Articles to

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the former Charge and Indictment. I will set before him Other Different Demonstrations of that Atheistick Tang, that Irreligious Genius which I tax'd them with. So then, I believe, they will have little occasion to say that I mollifie that in a Treatise, which was much more Harsh when preach'd in a Sermon. Though I must profess to the world that I loath all Harshness and Severity which are inconsistent with the Candor and Meekness of a Christian, and which are not absolutely requisite for the vindicating of the indispensable Truths of Religion.*

Our Racovians may remember that they lately presented the world with a Paper entituled The Trinitarian Scheme of Religion : and now I hope they will not be offended (I am sure

** Vindication of the Reasonableness of Christianity, p. 3.*

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sure they ought not) when I publish the Anti-Trinitarian Scheme of Religion (if I may so call it,) or rather (to speak plainly and impartially) of their Irreligious Opinions and Placits. They had no Credible Authors to vouch their Scheme, but fill'd it up with what they thought fit. But I have taken another course, and have all along annex'd the Particular Authors whose Assertions I mention, and I have set down the particular places in their Writings. I have been very exact and faithful in rehearsing their words, that I might neither wrong them nor the Truth. And in order to this I have perused the Authors themselves, and have taken nothing on trust. Nor have I gather'd their Opinions from some few or dubious expressions in their Writings, or from some Scraps and Sentences, but from the plain Tenour and Scope of what they write. So that the Reader may

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absolutely depend upon what I offer to him concerning their Sentiments. All the Socinian Writings (till some few of late) being in Latin, the Learned can consult the places which I have cited when they please, and bear witness to my faithfulness in alledging them. But I knew it would be of no use to the mere English Reader to transcribe the quotations in that Language: wherefore I chose rather to give him them in his own Tongue.

And besides, it is to be supposed that the Learned are not unacquainted with these things : but because Others, who are the greatest numbers, are in great measure ignorant of them, I thought it requisite to publish them to the world, that it may be known what are the Wild and extravagant Notions which are wasted over to us from Racovia. If I had not read their Books, I might peradventure have entertain'd a more favourable opinion of them than

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than I now have, saith the
* Excellent Bishop before mention'd,
And so without doubt many others
would have entertain'd a tolerable opi-
nion of these Gentlemen if they had not
perus'd their Writings, and found
what a numerous train of Unsound Pro-
positions are there upheld, and if they
had not observ'd that pernicious tenden-
cy and drift of them. People hear So-
cinianism much talk'd of of late : and
one or two of the most Vulgar Points of
it are partly known to them, and they are
solicited perhaps to give their assent to
them. But if they had a discovery of all
the rest of their Opinions, it is probable
they would be moved by them to disap-
prove of those others. Most men may
think perhaps that the Socinians fail
only in their disbelief of the Trinity,
and particularly their disowning the
b 4 Deity

* Preface to his Discourse concerning
Christ's Satisfaction.

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Deity of the Son of God, *but that as to other Principles of Christianity they believe and profess the same Divine Truths which are embraced by the generality of Christians.*

For as in the late Reign Popery was misrepresented, all its Doctrines were dress'd up in a very specious and plausible garb by the Bishops of Meaux and Condom, and other dexterous Penmen, in so much that it did not seem to be what it was said to be before, (for they knew that Popery truly represented would never go down with us; therefore when the Roman Catholicks had hopes of gaining this Nation once again to their Church, it was thought requisite to set their Religion before us in a wrong posture:) so hath it fared lately with Socinianism, the English Racovians have given us such a Character of it that it appears to be quite different from what it was, yea and what it really is: they have given it such a gloss and
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varnish that many are thence perswaded to have a good opinion of it: for they were sensible that if it were set forth and known in its true nature, few Wise and Considerate persons would imbrace it: therefore they found it necessary to give us a False Account of it, to render it (if possible) plausible and acceptable. But if we narrowly look into it, we shall find it to be another thing than it is pretended to be: we shall see that it is a Dreadful Compound of Errors and Heterodoxies, a Detestable Farce of Exploded Heresies, a Horrid Perverting of the Christian Faith, and the Nurse of Irreligion and Prophaness. To be plainer yet, he that hath any close thoughts and remarks of things at this day must needs be sensible that the great Indifferency and Scepticism which reign among us have open'd a door to Socinianism, which is a sure Project for Deism, and this for Atheism. For it is apparent that the Atheists of our times

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times politickly make use of this Engine to compass their designs; that is, to banish the Deity and Religion out of the world, and to introduce universal Licentiousness, Immorality and Debauchery. I appeal to any Thoughtful, Serious and Observing Man whether this be not a true and right View of our present affairs with relation to the matter in hand.

I apprehended therefore it would be good service to my Countreymen to represent this Monster to them in its true and genuine Colours, in its native and proper features; which will certainly acquaint them with its Deformity, and (as the effect of that) render it Loathsome and Abominable, as it ought to be to all that are concerned for Religion. This is the design of the following Discourse, and the Holy and Blessed Trinity (whose Cause I defend) knoweth that herein I intend not the aspersing of any sort of men, I aim not at the exposing

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posing of or reflecting upon any Party; but my whole business is to assert and vindicate the Truth which hath been owned by the Catholick Church in all ages of Christianity, and to obviate the growing Evil and Mischief of Socinianism. In undertaking of this, I will suggest nothing out of heat and passion: I will labour to refute, not to reproach our Adversaries: I will endeavour to approve my self an Advocate for Truth without being an Enemy to Civility and Candour. But yet I shall by the Divine Aid (which most heartily I implore, and beg the Reader to joyn his earnest Devotions with mine) use that Freedom and Plainness which become the Truth and an Unprejudic'd Asserter of it. My faults in my former book, it seems, were Wit and Eloquence, if he who wrote the * Vindication of the late

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late Treatise concerning the Reasonableness of Christianity be a Judg of either. Now, I hope, I have mended these faults, or chang'd them for two others, viz. Argument and Down-right Language, which yet will be as much disliked by that Gentleman and his Partisans. However, I will venture it, and perhaps this Free and Open dealing may have some good effect even upon the minds of our Adversaries, at least on some of those that are in part tinctur'd with their Opinions: especially when they shall see that it is not my intention to represent the Disciples of Socinus worse than they are (which as to some things can hardly be done) but to give an Impartial Account of them in such Particulars wherein it is plain and evident that they swerve from the Truth, and profess such doctrines as have a direct tendency to Irreligion and Impiety.

*Nor do I comprehend all Sociniani-
zed persons in this Character: I enter-
tain*

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tain some hope that there are some Innocent and Well-meaning people among them, who being inveigled by the plausible pretences of their Leaders have taken up some of their Notions, but are ready, upon a discovery of the Falshood and Perniciousness of them, to lay them down, and wholly to abandon them. Those that are of this sober disposition, will, I question not, find this Present Undertaking beneficial to them; and will be so far from censuring them, that they will thankfully acknowledge my setting them Right in Perswasions of so great moment and importance, such as are either of the Foundation of Religion, or have a near alliance to it, or have a necessary influence on our Christian Practice.

In short, when Principles and Truths of the Highest Nature are struck at by bold Assailants, when the Main Doctrines of Religion are depraved and perverted, and when Christianity it self
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*is endanger'd, shall we sit still, and not be concern'd? * If these foundations be destroy'd, if these Forts, these Bulwarks, these Strong-holds (as some render the word) be demolish'd, what can the righteous do? if these Fundamental Principles be overthrown, what a wretched state will Religion and the Professors of it be reduced to? Which is the very thing which we may justly fear at this time, when we behold such a great and signal Defection from the Truths of Christianity, from the Faith of the Gospel, even in the Christian World. How few are there at this day that can endure sound doctrine? how many are there that call themselves Protestants, and yet grow weary of those Main Articles of Religion which have been owned ever since the Reformation, and have been defended and vindicated by the Pens of the Religious*
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and Learned? And shall we silently and tamely permit this? No certainly, That Charity which beareth all things, endureth all things, cannot suffer this. Yea, it is the highest Charity in such a dangerous juncture to acquaint persons with the true State of affairs, to discover the Methods and Artifices of Seducers, to lay open before the world their Cheats and Delusions, and to shew what Errors they substitute in the place of Truth. And this is that which is design'd in my present Performance; wherein I have all along discover'd the Poyson of our Adversaries Doctrines in the first place, and then I have been careful to administer an Antidote.

ERRATA.

Page 6. line r. before *is* insert *it*, p. 29. l. penult. for *to the first of r. first to*, p. 35. l. 10. place || before *Episcopius*. p. 95. l. 13. f. of r. or. p. 103. l. 7. r. *needs*. p. 108. l. 13. r. *deletion*. p. 123. l. 14. r. *strange*. p. 125. l. 3. before *it* insert *in*. p. 126. l. 6. before *And* begin the *parenthesis*. p. 183. l. 5. f. *professed* r. *presended*. p. 184. l. 24. f. *this* r. *that*. p. 197. l. 16. after *as* insert *so*. p. 214. l. 13. r. *Looks*. p. 243. l. 5. after *it* make).

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THE
TENDENCY
OF THE
Socinian Doctrines
TO
Irreligion & Atheism.

CHAP. I.

There is an obligation on the Author to give the World an account of the Irreligious Sentiments of the Socinians. Their Abusing of the Holy Scriptures is a proof of their Prophane genius. They hold there are Mistakes and Errors in the Bible as to lesser matters. They disparage the Books of Proverbs and Ecclesiastes, the Epistle to the Hebrews, and the Writings of St. John. They are wild and extravagant (though very crafty and

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(subtile) in their interpreting and expounding of Scripture. A particular instance of it in their interpretation of I John 1, 2. Other instances of their false and perverse dealing. Their notion of a Double Ascension of Christ confuted, and the Texts which they alledge for it explain'd. Their wilifysing, wresting and perverting of Scripture are tokens of their Irreligion.

I Am obliged to let the World see that I did not reproach and injure the Socinians when I laid to their charge the *favouring and promoting of Atheism*, and consequently that what I said of them was not (as they have suggested) hastily and rashly spoken, or written without due premeditation: And thence it will appear that I am not to be represented as a Censorious or Uncharitable person, which are imputations which I always abhor'd, and have carefully laboured to avoid.

Thus then I make good what I said, Some of this sort of men cannot well be thought to have any true and right Sense of God and Religion, especially the Christian, because they have in their Publick Writings renounced some of the most
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Considerable things relating to *Doctrine, Worship, Discipline, and Practise* in the Church of Christ. These are the four General Heads of my following Discourse.

I begin with the First. As to the *Doctrinal* part of Religion, these men are very faulty, and upon examination will be found to be favourers of very *Irreligious* and *Prophane* Opinions. And here I will reduce what I have to say unto these five Particulars, *viz.* Their Notions concerning the *Scriptures*, concerning *God*, concerning the *First Man*, concerning the *Future State*, and concerning *Christianity itself*.

First, It is no mean proof of their Prophane genius that they delight to vilifie and abuse the *Holy Scriptures*. As to some lesser matters, and such as are of small moment, the Bible hath Repugnancies and Mistakes, saith the Great * Founder of *Socinianism*, i. e. He from whom it takes its denomination. And herein he is follow'd by † *Volkelius*, another Great and Admired Writer among those of the *Racovian* perswasion. *Smalcus* grants || some depravation in Scripture as to things

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* Socin. de Author. S. Script. cap. 1. † De Vera Relig. l. 5. c. 5. || Cat. Racov. de Scriptura cap. 1.

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of no great moment. * *Episcopus*, (who is owned to be a Socinian by the || Party themselves) tells us that *the Penmen of the Scriptures were left to their own humane frailty in delivering those things which appertain to circumstances of Fact, as time and place, and the like.* And in the same place he attributes these Mistakes and Errors in the Bible to the *want of Knowledge, or weakness of Memory* in the Writers. Where then is their Infallibility, which hath been owned by all Christian Churches? Or, can they be Infallible, and yet Err? What is the difference between these Writers and others but this, that they were Immediately Inspired by the Holy Ghost, and consequently are not liable in the least to Mistakes and Misapprehensions? Those then that deny this must needs deny the Writers of the Holy Scripture to have been Inspired, and to have been Infallible, yea they must say that they were (like other men) faulty and erroneous in their Writings. This, you will say (and that justly) is an Ill Beginning, here is a Bad specimen of their Sentiments concerning the

* *Institut. Theolog. lib. 4.* || A brief History of the Unitarians.

the *Doctrinal part of Religion*, of which our Right Conceptions concerning the *Holy Scriptures* is a considerable Branch, not to say *Root*.

But this is but mean and inconsiderable in respect of what they further hold and maintain. For they not only find fault with some passages here and there, but they question the Authority of whole Books, and even vilifie the Old Testament it self. What think you of those words of the || Ring-leader of the Party? *The Precepts of the Old Testament are for the most part such, that it is hard to believe that they proceed from God, they are either so Light, or Vain, or Superstitious, or even Foolish, and Ridiculous; and, in sum, they seem not to be worthy of God.* Is this the Language of one that hath a due respect and reverence for the Scriptures? And in an *other place you will find him particularly disparaging the Book of the *Proverbs of Solomon*.

And † one of his Friends declares, that *when Solomon in his Proverbs speaks any thing concerning Manners, if it be not expresly spoken, that is, either commanded*

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|| Socin. Epist. 2. ad Dudith. * Explicat. 5. Mat. 4.†
 † Ostorodus in Institut. cap. 30.

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or forbid by Moses in the Law, is no more obligatory than the wise advice and doctrine of any other man. What is this but bringing down this Inspir'd Author to the same level with *Plato* and *Seneca*, or any other honest Moralist? But would you know what is the true reason of their slighting and undervaluing this Royal Penman who dictated all by an Infallible Spirit? It is this without doubt, because there is in that Book so Remarkable a Confirmation of the doctrine of *Christ's Divinity*, chap. 8. v. 22. to 32. where any unprejudic'd man cannot but see that by *Wisdom* is meant the Son of God *Christ Jesus*, whose Eternal Being and Godhead are there in plain terms express'd. I might observe how an* other Celebrated *Racovian* disparages those Writings of *Solomon* which bear the Title of *Ecclesiastes*, but I shall have occasion to mention this more particularly afterwards.

Then for the New Testament, we are rightly told by an Excellent Pen that || our *Unitarians undermine the Authority of these Books, and so introduce Deism amongst us*. There are some of these Writings either
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* Smalc. cont. Frantz. || Bishop *Stillingfleet's* Pref. to the Discourse of *Christ's Satisfaction*.

flily carp'd at, or more positively call'd in question by them. The Subtilty of *Enjedinus* (an Overseer of the Socinian Churches in *Transylvania*) is to be taken notice of in his *Explication of the Epistle to the Hebrews*, who though he saith he hath an esteem for this Book, and will not detract from the Authority of it, yet thus speaks, *It is to be known that this Epistle is very much suspected among the most, nor hath it obtain'd the same repute and dignity with the other Writings of the New Testament.* And then he assigns his Reasons why he questions the Authority of this Epistle: one whereof is this, *The things which this Author writes concerning the Tabernacle, chap. 9. v. 1. may be confuted out of the Old Testament.* An other is, that he seems to use foolish Arguings, and to assert some things which are manifestly false. And lastly, *this Epistle seems to favour certain Heretical and Erroneous Opinions.* All this, and much more he rehearſes in contempt of the Divine Authority of this Epistle, and saith not one syllable to shew his dislike of it, or to let the World see how these Cavils may be confuted. The true reason is because this part of *St. Pauls* Writings is such an Eminent and Illustrious Attestation of the Divinity of our

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Saviour, and of his making *Satisfaction* unto God the Father by the offering of himself a *Sacrifice* upon the Cross for us.

Again, the Writings of St. *John* the Evangelist and Apostle have been struck out of the *Canon* of Scripture by these men. It is the frank acknowledgment of our *New English Unitarians* (as may be seen in one of their * late Prints) that the *Antient Unitarians* generally disregarded the *Gospel* and *Epistles* which are ascribed to this Author, and held that they were writ by *Cerintus* an Heretick in those days. But this must be said, they pitch'd upon a very unlikely man to be the Author of those Writings; for this *Cerintus* (as *Irenaus*, *Eusebius*, and others of the most Credible Writers of the Church inform us) was the Chief Man in those days that opposed the Divinity of Christ, and held him to be a Mere Man, whereupon St. *John* drew his Pen against him. Can we think then that the Gospel of St. *John* was writ against *Cerintus*, and yet that *Cerintus* writ it? Besides, it is easily proved that both the *Gospel* and the *First Epistle* which bear this

* Considerations on the Explications of the Doctrine of the Trinity, p. 49, 50.

this Apostle's name were universally held to be *Canonical Scripture*, and written by him, as || *Eusebius* testifies : nay, a professed * Unitarian Writer firmly vouches this. Wherefore it is probable that the only reason why any of the *Old Unitarians* disallow'd of St. John's Writings was because there are such passages as these in them, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father. I and my Father are one. He that hath seen me, hath seen the Father. I am in the Father, and the Father in me. Whosoever denieth the Son, the same hath not the Father. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. In brief, because these Writings assert the Holy Trinity, and more especially the Divinity of Christ, thence they are resolved to defame the authority of them : thence*

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|| Eccles. Hist. l. 3. c. 24. lib. 5. cap. 8. * Sandius de Script. Eccles.

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our very † *Modern Unitarians* publicly declare that *St. John* makes use of certain terms and phrases (as *life, light, fullness, only begotten, &c.*) by chance; and by other crafty insinuations they would diminish the esteem of those Writings.

Nay, they endeavour to blast the Credit of All the Canonical Books, by telling us that *some have been modelling the Common Bibles far above twelve hundred years*. So saith the Author of the *Considerations on the Explications of the Doctrine of the Trinity*, and he speaks in the name of all the rest. Thus they would make the World believe that the Whole Sacred Volume is corrupted, and thereby our Religion and Faith are rendred Uncertain and Dubious, which is the thing aimed at.

Moreover, their vilifying and abusing of the Holy Scripture are seen in their *Wild Interpretations* of it, merely to evade plain Texts which are against them, and to establish their own fond Principles. I deny not that some of them have very laudable descants on several passages of the Bible. *Faustus Socinus* hath excellent Discourses and Commentaries on sundry Texts; he treats excellently of the *Authority of the Scriptures*, and very
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† *Considerations on the Explications, &c.* p. 49.

admirably and judiciously of the *Truth of Christianity*. But at other times he generally dodges and higgles, and uses quirks and subterfuges to support his Cause. So true is that of our Learned *Stillingfleet*, * *F. Socinus* seeing the bent of the Scripture so much against him, sets himself to the finding out ways to avoid the force of them. It is granted likewise that some of *Socinus's* followers are very useful in their Expositions of the New Testament. They settle the sense and scope of the words, and furnish the Reader with several Criticisms of good use. He that denies this is to be suspected of causeless Prejudice and ill-will against them. But then, it must be said that they too often pervert the native sense of the words, and force the Texts to speak what they please: and generally the Arguments they offer are weak and unmanly, groundless and precarious: but they have a way of shoving them on with some craft and subtilty. They are all very dexterous at this, but *Enjedinus*, *Crellius*, and *Slichtingius's* Comments on Texts are of this sort especially. It would create wonder sometimes to see their Elaborate Sophistry

* Preface to the Discourse of Christ's Satisfaction.

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stry in finding out *Trajections* and *Transpositions* in several places, in altering the genuine and obvious sense of Texts, in their subtle ways of perverting and wresting of some clear passages of the Bible. It must be said they have exercised the height of their Wit and Parts in this performance. But as it was said of old of the Dice-player, *the better he was at the Game, the worse he was*; so here it is most true, the more these men excel in this way of Cheating and Imposing upon mankind, the more is their Badness discover'd, and the greater is their Crime.

And our *Domestick Socinians* agree with the *Foreigners* in this, for they use the same little Arts and Tricks to deprave the sense of Holy Writ, and to render it serviceable for their turn. If I should instance only in their strange and unaccountable interpreting of the first verses of the first Chapter of St. *John's* Gospel, that would be sufficient to let us see what a marvelous talent they have of misinterpreting and wresting the Holy Book. *In the beginning*, say * they, is
as

* An Accurate Examination of the Principal Texts alleged for Christ's Divinity, p. 24, 25, 26.

as much as in the beginning of the Gospel, or the Gospel-state, though there is not the least colour for any such Gloss from the whole Context, and though all Expositors both Antient and Modern have understood it otherwise. *The Word was with God*, i. e. when Christ ascended into Heaven, viz. some time before his Publick Ministry, though there is no foundation for any such surmise, as I shall immediately shew. *And the Word was God, or a God*, (for so these nice Criticks will have us read it, though it is well known to the Learned that the omission of the *Article* is not argumentative) i. e. he was appointed to be a kind of God, or God's Representative, as Magistrates are call'd *Gods*. *All things were made by him*, i. e. all things were not made by him, but only reform'd and renew'd. *The world was made by him*, i. e. it was new modell'd: or, the *Spiritual World*, the World of the *Messias* was made by him.

From these and such like Conceits, which their Writings abound with, you may discern the Air and Genius of these Men: you cannot but take notice that they love to play upon words and phrases, they delight in coining sophistical Evasions,

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sions, they study artifice and shifts. By which they shew themselves to be no Spurious offspring, but the true Sons of *Arius*, who (as the Ecclesiastical Historian acquaints us) * *was not unskill'd in Logical Querks*. And an † other of the Antients observes that the *Arian Cause* was managed by *Old Subtile Disputants*, such as had been bred up to Controversies, and knew how to make the best of their Ill Arguments, and to Dissemble when they thought there was occasion for it. Our late Revivers of the Cause are furnish'd with the same Skill, and use it as advantageously. They will pretend to own Christ's *Divinity*, they will say *Christ is God, and True God*; and yet if you come to the trial, they wholly renounce it, and tell you || *Christ is only God's Minister, his Messenger, his Ambassador*. This is all you can get from an other of their Writers, * *Only the Father*, saith he, *is true God, and the Lord Christ is his Prophet, his Ambassador, his Messenger*: so that Christ is no more than what the

* ἀνὴρ ἐκ ἀμοιβῆς τῆς διπλασίτης λέξης. Socrat. hist. l. 1. c. 3. † Sulpit. lib. 2. || An Answer to a Letter touching the Trinity. * An Accurate Examination of the principal Texts alledg'd for Christ's Divinity, chap. 5.

the *Turks* confess *Mahomet* to be. Though our Blessed Saviour be so often stiled *God* and *Lord* in the New Testament, yet the Antitrinitarians would needs persuade us that the meaning of it is no other than this, that he was a *Great and Eminent Man*: whence it follows, that they hold Christ to be *Lord* and *God* in the same sense that the Papists talk of their *Lord God the Pope*.

So they will tell you that the Death of Christ is an *Expiatory Sacrifice* for the sins of mankind, and yet, *whatever they pretend, they really own no such thing*, as the Reverend Bishop *Stillingfleet* rightly remarks, and irrefragably proves, beyond all Exceptions, in his Admirable Treatise against *Crellins*. And in several other Instances it might be shew'd that they intolerably abuse and deceive the world. In brief, never was Prejudice more rampant, never were Fallacies so often placed in the room of Arguments, never was Reason so grossly abused, never was Logick so ill employ'd, never were Grammer and Criticism so scandalously thrown away as in the Writings of these men: and all is done to distort the Word of God, to elude the meaning of the Holy Ghost, to plead against the Lord of Life
and

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and Glory, and against the only way and means of their Salvation.

Here, under this First Head, *viz.* their *Abusing of Scripture*, I will take notice of One Particular Instance of it, which to the Common Reader perhaps may be a Rarity. They thinking it necessary that *Christ*, being but a mere Man, (for they hold him to be no other) should be extraordinarily instructed by God as to his Office of the Messias, and therefore it would be requisite that he should (like *St. Paul*) be taken up into the third Heaven, and there be taught particularly how to discharge his Office, and how to teach men upon Earth ; Accordingly they were to find out some Texts of Scripture which might be strained to support this Fiction, *viz.* That Christ went up into Heaven in the time of the forty days Fast, or some time before he began to Preach, that he might receive Instructions from God concerning the Gospel-dispensation, and concerning the things that he was to deliver upon earth. To this purpose they pitch upon *John 3. 13.* *No man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven*, and they would persuade us that these words
are

are spoken concerning that *Ascension* which they fancy. But this meaning cannot be fastned upon them, because we are here plainly inform'd that Christ came down from Heaven first, and then afterwards ascended thither; whereas it is their assertion that he first ascended, and then came down thence. It is impossible therefore to stretch these words so as to make them serviceable to the foresaid Conceit.

But they alledg another Text, *What and if ye shall see the Son of Man ascended up where he was before?* John 6. 62. but this is as wide from their purpose as the other, for these words were spoken after Christ began to preach, and therefore can't be understood of that *Ascension* which they dream of, because they suppose that to have been before his Publick Preaching, whereas our Saviour here speaks of something to come, *What and if ye shall, &c.* His *Ascension* therefore was not past at that time. And further, our Saviour acquaints us here that he was in heaven before his *Ascension* thither, which is a plain and undeniable proof of his Divinity: for he was not there before as to his Humane Nature; *that* these Gentlemen themselves acknowledg, and consequent-

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ly the words must be meant of his being in heaven with his Father from all eternity, and of having *the same Glory which he had with him before the World was*, as he speaks himself, *John 17. 5.* And the other forecited place confirms this, for 'tis expressly said *he came down from heaven* (and he could not do that unless he were before in heaven) yea and *is in heaven*, which both passages are meant of his Divine Eternal Nature, as to which he always was and is in heaven. He is said *to come down thence* when he undertook to assume our human nature, to be made flesh, and with this ascended a short time after his Resurrection, and not before. Thus they have unwarily made choice of these Texts, from which the very *Deity* of Christ is so plainly deduced, a doctrine which they can't endure to hear of. Besides, from what hath been said it appears that these Texts are nothing to that purpose for which they alledg them : and particularly this latter is spoken of the Ascension of Christ which was then to come, and therefore can't be meant of that which they talk of.

Yet notwithstanding this the Socinian Writers hold a *Double Ascension* of our Saviour,

Saviour; and they had it from their
 *Great Master, who was the first Inven-
 tor of this Figment. † *Smalcian* (a *Racovian*
 Minister, the Author of the *Racovian Catechism*;) || *Crellius* (a German, but
 resident at *Racovia*;) †† *Slichtingius* (a
 Polonian Knight) †† *Kolkelius* and others
 publish it as a very Great Truth, say
 they fancy it to be the First Step to all
 Christ's Undertakings, and therefore
 must be of mighty Concern. The New
 Set of Socinian Writers hold the same,
 Before Christ enter'd on his office, he was
 taken up into heaven, say |||| they, to be
 fully instructed and inform'd in the nature
 and quality of his Office, and of that whole
 charge which he was to deliver to men. Yet,
 this Invention hath nothing in the whole
 Evangelical History to favour it. If
 there had been any such thing, the New
 Testament would not have been silent: it
 would have been mention'd by the Evan-
 gelists, or one of them at least, as a very
 considerable part of Christ's Transacti-
 ons. Yea, the *Apostles Creed* without
 C. 2 doubt,

* Socin, in *Catechesi*. † *De Divin. Christi*. cap. 4.
 Cont. *Frantz. Exam. cent. errorum*. || In *Epist. ad*
Hebr. cap. 1. v. 6. ** *Commentar. in Heb.* 1. 6.
 †† *De V. R.* 1. 3. c. 5. || An Accurate Examination
 of the principal texts alledg'd for Christ's Divinity. chap. 4.

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doubt, which mentions his *Ascension into heaven* after his resurrection, would have particularly mention'd this, if he had *before ascended*; It being (as they say) of such eminent importance, *viz.* to fetch down from heaven a Religion for us, as they are pleas'd to speak. This Ancient Symbol would have taken notice that our Saviour went up twice into heaven, once to take his Instructions from God the Father, and afterwards to sit at his right hand. But neither here, nor in the whole Narrative of his Actions in the Gospels do we meet with any thing concerning the former Ascension. If the Reader is desirous of a farther confutation of this *Antecedent* or *Preparatory* Ascension, let him consult the Admirable *Bishop Pearson, who excellently shews the improbability, unreasonableness and absurdity of it.

I will only add this as observable, that they confute their New Doctrine themselves, for concerning the very Texts which they alledg for it, which speak of *Christ's being in heaven*, and *coming down from heaven* a late Writer of the Socinian Perswasion saith thus, † *These Texts*

amount

* On the 2d Article of the Creed. † Considerations on the Explications of the doctrine of the Trinity.

amount to no more than this, that the Lord Christ is a Messenger, really come forth from God to Men: as much is true of every Prophet. And so every Prophet ascended up to heaven as much as our Saviour did. Thus they baffle themselves: and they must needs do it, it cannot be help'd because they make use of Scripture to such evil purposes, because they study to pervert and distort the sense of it. Their business is to bring the Bible to their Sentiments and Opinions, and not to form these by that. Nay, if Scripture be so exprels against them that they know not how to evade it, they abandon it rather than they will quit their own Conceptions. This is the way of them all: and one of them who was more open-hearted than the rest, lets us know by his own practice what those of his Perswasion should do on the like occasion; * *I would not, saith he, believe that the Son of God was Incarnate, though I should find it in express words in Scripture.* And † Socinus hath something like this concerning the Satisfaction of Christ: For my part, saith he, *though it were extant in the Sacred Monu-*

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* Smalc. Hom. 8. in cap. 1. Johan. † De Servatore. cap. 6.

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mends of the Scripture, and there written not only once, but many times, I would not for all that believe it.

To sum up all then that hath been said, I ask whether the Socinians asserting of Repugnancies in the Holy Scripture, whether their questioning the Authority of some of the Books, and representing the whole as deprav'd, whether the wilful wresting of particular places to establish their own Opinions, whether (I say) these be not plain Marks of *Irraligion*, and such as directly tend to make men *Atheists*.

CHAP

CHAP. II.

The Writings of some of the Socinians, as well as of Vaninus and Machiavel, who seem to assert a God, prove them not to be no Atheists. They have a Licence to Dissemble. Socinus allows not of the proof of a Deity either from any inward dictates in a mans Mind, or from any outward operations in the World. Some of the Chief of Gods Attributes are question'd, if not denied, by the Racovians. They admit not of his Spirituality. The Absurdity of which Opinion is discovered. They reject his Omnipresence. Which doctrine of theirs is shew'd to be repugnant to Reason and Holy Writ. They deny his Foresight of future Contingent Actions, Which Perswasion is evinc'd to be inconsistent with the Nature of God, the discoveries made by the Inspired Writers, the Predictions recorded in the Holy Scriptures, the Providence of God which extends to future events which depend on the Free Will of man. Their notion concerning Gods Eternity is Unscriptural, and unworthy of his Excellent Nature. Therefore no Learned Writer allows of a

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Successive Duration in God, properly and strictly speaking.

SEcondly, we will see what their Opinions and Apprehensions are concerning *God*, which is the next Particular I propounded to speak of. It is true, some of them in their Writings have laudably asserted and maintain'd the Being of a God. * *Crellius* is the only man among them that hath professedly and designedly undertaken this task, and he hath done it learnedly and substantially, and I verily believe heartily, for I count it an Injury to detract even from an Adversary. But there is another sort of men who act under a Disguise, and cunningly undermine that Cause which they seem to promote. An example of this was *Vaninus*, who was an arrant *Atheist*, and was burnt for being so, and yet writ for the *Existence of a God*, declaim'd against the most *Pestilent Sect of Atheism*, as he calls it in his *Amphitheatrum Divinae Providentiae*. *Machiavel* often hints that there is a *God*, he talks very favourably in behalf of *Religion*, he makes it the very basis and foundation of all

all Civil Government, and the cause of all that Success and Prosperity which attend Commonwealths, * “Where Religion “is, faith he, there good laws and good “discipline take place, from whence the “fortunate and happy Events of things, “especially in Warlike Expeditions, proceed. As on the contrary, if you take “away Religion, the Commonwealth “must needs sink, for where the fear of “God is taken away, there follows Impiety, and from that the ruine of Governments. And afterwards he professedly shews that it is necessary for the preservation and flourishing of Kingdoms and Commonwealths that Religion and the Worship of God should be maintain’d.

And yet hear what the foresaid *Crellius* saith of this man, † “It appears from “many passages in his Writings that, “notwithstanding what he seems to say “sometimes, (for it was necessary to “cover his Atheism in some manner) he “did not acknowledg any Religion at all. And again afterwards thus, || “He plainly enough shews that he really acknowledges

* Disp. de Repub. l. 1. c. 11. † De Deo & Attrib. cap. 5. || Cap. 6.

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“ledges that there is no God, and (not
 “withstanding this) that he hath no ex-
 “cuse to alledg why he doth not ac-
 “knowledg a God. If a Socinian Au-
 thor (and one of the Learnedest and
 Ablest of them) thus censures this Wri-
 ter, then there may be ground to suspect
 that *some* of those of the Party who de-
 fend the Being of a God, are not sincere
 in doing so, but make that a Pretext and
 Shew to disguise the Badness of their other
 Opinions : and it may be thought that as
Machiavel and *Socinus* were *Countrymen*,
 so in other respects they are more nearly
 allied. The *Racovians* will patiently
 suffer a man to dissent, or seem to dissent
 from them in many things, if they
 know him to be right as to the main.
 They will permit him to use his Pen
 against some of their Beloved Doctrines,
 and yet at the same time they will own
 him as theirs.

There is a plain proof of this in those
 two Eminent Persons, *Grotius* and *Epif-
 copius*. The former seem'd to be a great
 Abhorrer of *Socinianism*, as appears from
 an * Oration which he pronounced be-
 fore the *States of Holland*, where he calls
 it

* H. Grotii Pietas, ad Ordines Holland.

it the *Poison of the Church* and the *Worst of Hereses*, at the mentioning of which all pious men are horribly afraid. And it is well known that he defended the *Satisfaction of Christ*; and yet he is reckon'd and acknowledg'd by the *Socinians* to be of their Perswasion. The latter hath in his Writings seemingly oppos'd some of the Points which *Socinus's* followers adhere to, at least he doth not thoroughly comply with them, and yet our Modern Undertakers for the Cause put him into the Catalogue of their Writers. Whence we may infer that the Party have a Licence to Dissemble; their Words and Profession do not always correspond with their Apprehensions; and consequently when some of them assert a Divine Being, we cannot thence conclude their real Belief of it: or when they seem to confute the contrary opinion, we can't certainly infer that they are in good earnest. *Wierus*, some say, was too well acquainted with Diabolical Magick, though he writes against it, and defies it. Our *Hopkins*, the Witch-finder, some think, was vers'd in the Black Art himself, and practis'd it.

I would offer it to the consideration of Wise and Discerning Men whether *Soci-*

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nus hath not gratified the *Atheists* (not to say, that he hath shew'd his own inclination to be one) when he not only tells us that there is no proof of a *God* from any innate apprehensions of his being and nature, (*The notion of God, *saith he, is not written in mens hearts, there is no inward principle in their breasts whereby they can by the use of Reason come to the knowledge of God.*) But adds likewise that he cannot be proved from without, that is, from any of the Works of the Creation ; though these have been always voted by the Wisest Men (both Pagans and Christians) to be a Sufficient Topick whence we may argue a *Deity*. Yet he stiffly denies it, and will not admit of the Argument, nay though his denial be a direct opposing of St. Pauls words, *Rom. 1. 20. The invisible things of God, from the creation of the World, are clearly seen, being understood by the things that are made, even his eternal power and godhead.* The Being and Attributes of God, though they are Invisible, are understood, and as it were seen by the visible things of the Creation. This is the plain meaning of the Text, and yet he will not by any means acknowledge

* Praelect. cap. 2.

knowledg it, but by an unaccountable forcing of the words labours to pervert the Sense of them, against all the evidence of Grammar, Criticism, Reason, the Context, &c. This looks very ill, that we have no notice of a Divine Being from our own Natural Reasons, nor from the Make and Structure of the World. Who but *Faustus Socinus* would have believ'd this? and who but a Well-willer to Atheism would have broach'd it? Especially seeing it is so groundless and senseless an Opinion, and so easily to be confuted, for if there be no inward impressions of the being of God on Mens Minds, and no arguing from the outward and visible works of the Creation, then it is certain no Pagans could have arrived to the notion of a God, which yet we see they have, and there is no Man denies it. Wherefore one would suspect that the foresaid Gentleman had a great Mind to maintain and divulge a Paradox which he could not but be sensible would be very grateful to the worst sort of Men, if *Atheists* are such.

But I wave this, and will consider the *Socinian Opinions concerning God* with respect to the first of his *Properties* and *Attributes*, and after that to the *Trinity of Persons*,

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Persons, and then particularly to the Godhead of Christ. I taxed these Men (in my *Discourse concerning the Causes and Occasions of Atheism*) with denying of the Self-existence, Spirituality, Omnipresence, and Omniscience of God. As to the first, I know very well the Disciples of Socinus generally uphold the Self-existence of the Deity, chiefly to make use of it for forming of an Argument against the Divinity of our Saviour, but the * Author whom I cited was unmindful of that in his hot pursuit after his Lordship of Worcester, and by the ambiguous matching of *Self-existent* with *Unoriginated* labours to fetch his Lordship into the noose which he thought he had prepar'd for him. But because this Modern Racovian may make some shew of evading my Charge by pretending his Words were spoken in another's Person, and not his own, I will not any further insist upon it, because the Reader shall thereby be made apprehensive that I am averse from contending in any dubious matter.

* Considerations on the Explications of the doctrine of the Trinity.

I proceed therefore to the next Attribute, viz. the *Spirituality* of God; the denial of which I tax'd the *Racovians* with. And here I will first prove the Charge, and then briefly represent the Unreasonableness and Absurdity of this notion which the *Socinians* frame of God. For the sake of the English Reader I will translate out of the Latin the very Words of one of their Principal Authors, * *When we (saith he) name a Spirit, we understand a Substance void of all Grossness, such as we behold in visible bodies. Thus we say that Angels are SPIRITS, and so we call our Diviner Part (which Philosophers rather call a SOUL) and the Air (though it lie open to some of our Senses, as the Touch;) and other bodies like to this: Every one of which hath so much the more this name (viz. SPIRIT) allotted to it by how much it is the more subtle.* Again he expresses it thus, † *Spirit or Spiritual Essence is that which is opposed to that Essence which is Corporeal, that is, which is Crass, viz. of such things which we behold with our Eyes, especially of those that are Terrene.* And a || third time he vouches this, for he reckons God and Angels and

* *Crellius de Deo & Attribut. cap. 15. † Commentar. in Johan. 4. 24. || Comment. in 1. Epist. ad Corinth. cap. 15. v. 45.*

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and the *Souls* of Men in the same rank with *Air* and *Subtile Bodies*, telling us that these are *Spirits* in the proper and strict sense. Our *Home-Socinians* think and speak the same, as is apparent from * *J. Bidle*, who openly declares that *God is of a Visible and Corporeal Shape*. Thus it is plain that the *Immaterial Nature* of the *Deity* is discarded by them, and the best Notion that they can frame of him is that he is a *Thin Airy Body*. Which how disparaging it is to the *Divine Being* cannot but be conceiv'd by every *Serious Thinking Man*. For let *Matter* be never so fine and subtile, yet still it is *Matter*. The *Animal Spirits* (as they are generally call'd) are bodies as well as any others: and when they are never so *Agile* and *Brisk*, they have still a *Corporeal Nature*: and being such they are *Finite* and *Circumscribable*, which is unworthy of the *Nature* of the *Supreme Being*. Therefore this was the rational dictate of *Improv'd Minds* that *God* is *Incorporeal*: this was the sense of *Plato* (as † *Tully* tells us) and of the all *Ancient Philosophers*, by whom

* *Scripture-Catechism*. Chap. 2. † *Sine corpore ullo Deum vult esse, ut Græci dicunt, ἀσώματος*. *De Nat. Deor.* l. 1.

whom he was acknowledg'd to be an *Incorporeal and Infinite Mind.*

Again, all Matter of it self is Unactive and Dull, because it hath no inward Principle to act and inform it. Whatever motion and agitation it hath is from without first of all: all its Influence is put into it by another. Which to conceive of God is the greatest Blasphemy, as well as Absurdity. Further, all Matter or mere Body is in its own Nature void of Sense and Perception: and it is not the Fineness and Agility of it that will make it Think and Apprehend. The reason is, because Cogitation or Apprehension is another distinct thing, and quite different from a Material Being: and therefore it is ridiculous to imagine that what is merely Corporeal hath a faculty of Thinking or Conceiving, of Understanding or Willing. To be Cogitative is far different from being Divisible or Extended: and the notion of Cogitation doth not in the least involve in it the notion of Division. There is such a disparity between the Ideas of these things that no rational man can bring it into his thoughts that Matter is capable of Perceiving or Performing the acts of the Mind. There is an absolute necessity therefore of as-

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serting God to be Incorporeal ; we must be forced to subscribe to what our Infal-
 lible Instructor (who was also God him-
 self) hath taught us, that *God is a Spirit*,
John 4. 24. Which Words, it is obser-
 vable, * *Socinus* most grossly depraves,
 merely to avoid the acknowledgment of
 this Attribute. Because $\omega\iota$ is not in the
 Greek, he makes $\pi\nu\sigma\mu\alpha$ the Accusative
 Case, and will have it refer to $\zeta\eta\lambda\alpha$ in the
 foregoing verse, as much as to say, *God*
seeks a Spirit. This extravagant work
 doth he make, although the words are a
 plain Proposition, and the Grammer of
 them is easie and obviqus. But I have al-
 ready taken notice of these mens palpa-
 ble *Abusing of Scripture* for their own
 Ends.

The next *Attribute* of God which So-
 cinus's Scholars disallow of is his *Omnipre-*
sence. I had leisure only just to mention
 this before : now I will produce some
 Evidence of what I said. *It is not neces-*
sary to believe that the Essence of God is
Immense, saith their Great † Patriarch.
 And he hath these strange words in a
Fragment of his Catechism, [Though
 God's

* *Traſtat. breves de diverſis materiis, &c.* † Socin.
 in *Catechiſmo.*

God's power and wisdom be not circumscribed by any limits, yet it follows not thence that his Essence is infinite,] as if his Essence and Attributes were not alike as to *Infinity*. He hath more of this nature in another place of his *Catechism*, and in other parts of his Writings. * *Smalcus* and † *Crellius* (two of his fast Friends) deny that God is present every where by his Nature and Essence. || *Vorstius* limits the presence of God by absolutely denying the Ubiquity of his Essence. And *Episcopius* (who is to be taken into the number of the *Racovians*, as I observ'd before from their own words) enclines this way, telling us that *it is not necessary to believe that God is present every where as to his substance and entity*, and he proceeds to bring Arguments (such as they are) to maintain what he saith. And other Authors (not excepting the * * *Moderns*) might be alledged to the same purpose, but I think it will not be required, because their Opinion in this case is so well known.

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* Cont. Frantz. Disp. 1. de Trin. † De Deo & Attrib. cap. 27. || Institut. l. 4. c. 13. * * Bidle, Scripture-Catechism. Chap. 2. The Exceptions of Mr. Edw. in his Causes of Atheism examined. p. 18.

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But how derogatory is it to the Excellent and Perfect Nature of the Deity? It is no other than limiting and confining the Divine Being, and making that Finite which is Infinite. If God's Ubiquity be denied, his Infiniteness must be so too. And yet (which shews the Absurdity and Inconsistency of their notions) these foresaid Writers pretend to acknowledge that his Wisdom and Power are infinite, as if Infinite Perfections could be seated in a finite subject. Or rather, these Perfections may be said to be God Himself, and therefore if they be Infinite, the Nature of God must needs be such. His Transcendent Nature is of that kind that it hath no bounds, no dimensions; and what is so, is Every where, and in all places, though not circumscribed by any. But they have such a kind of notion concerning God as *Pliny* had of him, who denies the Universal Presence of God in the World (as also his Concern for it) because, saith he, ** the Divinity must needs be polluted by so base and manifold a Ministry.* This is the very reason which some of them assign why they refuse to acknowledge the Divine Ubiquity. But
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* *Plin. Nat. Hist. l. c. 7.*

it is the grossness of their conceptions that makes them think thus, for the nature of God is such that he is incapable of being defiled and polluted by being any where. The most filthy places cannot annoy his Person and Essence. Wherefore here (as at some other times) they have very unphilosophical apprehensions, and are palpably mistaken about the nature of God.

I might shew likewise how repugnant their Assertion is to that discovery of the Divine Nature which we have from the Inspired Writings. *The heaven, and heaven of heavens cannot contain him,* 1 Kings 8. 27. *Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.* Psal. 139.

7. &c. Which excellent variety of expressions is made use of on purpose to signify this grand Truth, that it is impossible to assign any place where God is not present. And this necessarily results from his Infinite Nature, which is without measure and quantity: yea, it is the very result of the Concessions of the Socinians

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themselves, for seeing they grant the *Power* of God is inseparable from his *Essence*, it must needs follow that this is Immenſe (and conſequently Omnipreſent) as well as that. Notwithſtanding this, the *Socinians* repreſent God as confined, and, as the *Epicureans* did, ſhut him up in Heaven. If this in them was counted an approach to *Atheiſm*, why may it not be reckon'd as ſuch in the perſons I am ſpeaking of?

And is not the ſame *Atheiſtick Tang* diſcernible in their denying *God's Foreknowledge of future Contingencies*? which was another thing I charg'd them with; and now I ſtand ready to make it good againſt them. * *Smalcius* and † *Crellius* are peremptory in aſſerting that things of this nature *cannot poſſibly be foreknown, for they are not the object of Knowledge, therefore God doth not know them.* The latter of theſe Authors deſignedly undertakes the defence of this, and is very large upon it. And in his Comment on the || *Epistle to the Romans* he ſtands to this Propoſition, that *God hath no foreſight of future Contingencies.* This doctrine they bor-

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* Cont. Frantz. Diſp. 1 and 12. † De Deo & Attrib. Cap. 24. || Cap. 9. 11.

row from their * *Italian* Instructor, who spends two whole Chapters in the asserting and maintaining of it, and two more in taking off (as he thinks) the Objections against it. Our *English* Writers of the *Racovian* Way are of this Strain, Witness *Bidle's Catechism*, Chap. 2. and the *Examiner of my Exceptions against the Reasonableness of Christianity*, p. 18. But doth not any unprejudic'd person see that such a notion and belief are very injurious to the Deity, who by vertue of the Excellency and Transcendency of his Nature cannot but know and foresee all things? The Perfection of the Divine Understanding is such that it is able to penetrate into the Wills of Men, be they never so free, and can infallibly discern and foresee which way they will incline, yea which way they will certainly turn. For the nature of all Futurities, whether they be Necessary or whether they be Contingent, is the same as to God. Who can read those Words in *Deut.* 31. 21. and not acknowledg this? Concerning the Israelites and their future behaviour thus God himself speaketh, *I know their imagination which they go about, even now be-*

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* Socin. Prælect. cap. 8, 9, 10.

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fore I have brought them into the land which I swear. Which is meant of Free and Voluntary Actions, as appears from what is said in the foregoing Verse, When I have brought them into the land which I swear unto their fathers, then will they turn unto other Gods, and serve them, and provoke me, and break my Covenant. Whence it is evident that the most Contingent Events are foreseen by God. Who can read that remarkable passage of the Psalmist, and not believe this? *Thou knowest my down-sitting and my up-rising, thou understandest my thought afar off. Thou compassedst my path, and my lying down, and art acquainted with all my ways.* For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Psal. 139. 2, 3, 4. Here are the *Ways* or *Actions*, here are the *Words*, here are the *Thoughts* of Men distinctly specified; and they are all pronounced to be the object and matter of God's *Fore-knowledg*.

And I desire the Reader to observe this further, that this Holy Man owns the doctrine of God's *Omni-science* though there were *Difficulties* in it, though he could not reach the Manner of it. *Such knowledg, saith he, is too wonderful for me: it is high, I cannot attain unto it, v. 6.* As if

if he had said, How God knoweth and foreseeth all that I think, speak, and act, I am not able to determine: it is too sublime a matter for me to search into; I am not able to give an account of it. But, however, I am satisfied concerning the truth and reality of it, because God can do more than I can comprehend. But Socinus was of another strain, he professedly declares that he disowns the Divine *Prescience* because he sees unanswerable *difficulties* in it, and he can't understand *how it is*: and his Brethren speak after the same rate. But how can they deny God's Prescience of Futurities when it is made the Peculiar Character of the Deity? or otherwise we can't make sense of those words *Isa. 41. 22, 23. Let them shew us what shall happen, and declare us things to come: shew the things that are to come hereafter, that we may know that ye are Gods.* This sort of Knowledg, viz. of those things that depend on the free actions of men, of which the Prophet here speaks (as appears from v. 25, &c.) distinguishes the True God from false and counterfeit ones, whereas the knowledg of some other Future things is vouchsafed to Men, to finite creatures. But this is here propounded as an infallible

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ble Argument and Evidence of the *Deity*, and this is to be found in Him alone. It is strange therefore that the *Socinians* should deny that to be in God which is Proper to him only, which is His Sole Prerogative. This certainly is a great eclipsing of the Divinity, and it can be resolv'd into nothing but this that they have a design to impair and affront the Essential *Attributes* of the Godhead as well as the Persons belonging to it.

But then, how wild a thing is it to assert that God can have no knowledg of these things, when we plainly see it confuted by the manifold *Predictions* concerning Future Contingencies which the Sacred Scripture hath recorded? It is to be wondred at that, notwithstanding this, these men should be so blind: it is strange and unaccountable that they take no notice of their being baffled by the *Fulfilling* of those Predictions. Likewise, who sees not that the *Providence* of God extends it self to this sort of future actions and occurrences? for he manages these for great and excellent ends in the world. But how can he do this if he hath no knowledg of them? Can his Care and Providence be exercised about them, and yet he be wholly Ignorant of them?

Thus

Thus it is evident that at the same time that these men deny the Divine *Prescience*, they do also take away *Providence*, for it is impossible that God should dispose, order and take care of those actions and events which he knows nothing of. Which shews how absurd and ridiculous that passage in *Socinus* is, *viz.* * that *this Prescience* (which we assert to be in God) doth in some part take away and obscure that continual Care which he takes of humane affairs, and renders him in a manner Idle. One would not imagine that such an Inconsistent Thought should come into a mans head, and much less that it should be propagated, as we see in † *Vorstius* and others. If they had not a strong propension to diminish and disparage the Divine Nature, and to foster *Atheism*, certainly they could not thus discourse, certainly they could not maintain that God is ignorant of what any Man will say, think or do the next moment, and that he hath no notice at all of such Future Occurrences as depend on the free will of man, till they actually come to pass, *i.e.* when every intelligent creature hath a knowledg of them.

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* *Prælect. cap. 8.* † *Not. ad Disp. 5. de Deo.*

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There is yet another *Attribute* of God, concerning which they have a very unbecoming notion, and such as is inconsistent with the Perfection of the Divine Nature. God's *Eternity* is represented by them to have in it a *Succession of Duration*, as there is in *Time*. They are the very words of * *Socinus* and † *Crellius*. And the || *English Socinians* shew themselves to be of this mind, placing the nature of *Eternity* in a *Continual Succession*. And as for the contrary notion, it is laugh't at by ** some of them as a *Whimsical Paradox*. But certainly this is no other than confounding of *Finite* and *Infinite*, and making *Time* and *Eternity* the same. Where there is a *Succession* there was a *Beginning* or *First Moment*, which plainly demonstrates that there is no *Succession* in God's duration, because all things are *Together* and at *Once*; those things which are *past*, *present*, and *to come* are always *coexistent* and *present* with him. *One day is with the Lord as a thousand years, and a thousand years as one day.* Psal. 90. 4. Which denotes that there are not in God those three differences of *Time* before mention'd,

|| Praelect. cap. 8. † De Deo. cap. 18. || Considerations on the Explications of the doctrine of the Trinity.
* * The Trinitarian Scheme of Religion. p. 4.

mention'd, which are in the duration of other things ; and consequently there are no Parts, and no Succession in the Eternal Duration of God.

This I think no man will deny to be rational, that the Permanency of the Existence of *God* should be differenced from that of *Creatures*, and accordingly that he should not be measured by Time as they are, I go upon this ground, that we ought to attribute the most Excellent things to God, and on the contrary that we must not ascribe any thing to him that hath the least Shew of Imperfection, and will diminish his Divine Nature. This is a safe and sound bottom, and on this I build my Assertion, viz. that a Temporal and Successive duration ought not to be attributed to God. If the persons I am now dealing with had attended to this Rule, had built on this basis, they would not have pronounced such strange things as they do concerning the Deity, they would have had more reverent conceptions of him, they would not have vented such undue Opinions and Surmises concerning the Divine Nature. But they, having taken up these Perswasions, endeavour to defend them : and it hath happen'd that some persons
of

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of good Parts have undertaken the Cause and have rendred it very plausible to such as have not an eye to the Infinite and Superlative Excellency of God, the Supreme Being.

I grant that there are some Learned Men that are no *Socinians* who seem to allow of a Successive Duration in him, but if we duly weigh what they say we shall find that they chiefly set themselves against the nice speculations of the *Schoolmen* concerning *Succession*, but they apply not this way of Duration in a proper and strict manner unto God. They own some kind of resemblance of it in *Eternity*, but there is no such thing formally and really. The reason is, because *Succession* implies in it Parts, Divisibility, Motion, and Change: but an *Eternal Undivided Being* is not capable of these, and by consequence not of such a Duration. Wherefore it follows that the *Eternity of God* is in a manner denied by the *Socinians*. I leave it to the Reader to apply the Censure.

C H A P. III.

The Socinians renounce the doctrine of the Trinity, though it be attested by the Scriptures and Fathers. They prophane-ly ridicule it. They are demonstrated to be Atheists from St. John's Words Epist. 1. ch. 2. v. 23. The Argument thence is reduced into an unanswerable Syllogism. The doctrine of the Trinity intended to be particularly treated of hereafter by the Author. Christ's own words evince his Divinity. The Socinians denying him to be God, consequently deny his Satisfaction. That Text Rom. 3. 25. is urged against them. Whence are infer'd the Unreasonableness and Impiousness of their Cavils. Christ's Satisfaction proved from Isai. 53. 5. &c. From those Texts which speak of Reconciliation made by him. From other places which mention his Suffering and Dying for us, his being a Propitiation, an Atonement, a Sacrifice, his Redeeming us. Both the former and present Socinians agree in reviling, deriding and blaspheming the Merits and Satisfaction of our Saviour.

THUS far we have seen how defective they are in their Notions
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concerning *God*, as he is considered in respect of his *Attributes*. We will in the next place observe how faulty they are in their Conceptions concerning Him as he is to be considered in regard of the *Persons* contain'd in his Godhead. The Holy Scriptures, especially of the New Testament, bear witness that though there is but One Living and True God, yet in Unity of this Godhead there is a *Trinity of Persons*, of one substance, majesty, power and glory, *viz.* the *Father*, the *Son*, and the *Holy Ghost*, and that these are the very Eternal God. There is abundant proof of this from a vast number of Plain and Obvious Texts: and yet the Disciples of *Socinus* stubbornly disown this Clear Truth. They have but a Text or two on which they pretend to build their belief of Christ's Ascending into heaven before he preach'd the Gospel, and yet these (though distorted and misapplied) they think a sufficient basis for that Conceit of theirs: but behold, there are above forty Clear places of Scripture that express the Plurality of Persons in the Deity, and yet they refuse to attend to them. Which shews that their eyes are blinded, and that they wilfully give themselves up to Mistakes.

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The Ancient *Fathers* and Writers of the Church (who may well be supposed to have some knowledg and insight into this Catholick Doctrine) unanimously assert the Distinction of *Persons* or *Substencies* in the Godhead. Which is freely acknowledged by their * Great Master, who expressly tells us that the *Fathers* both before and after the *Nicene Council* asserted the same doctrine that we do. And this hath been the constant profession of the Orthodox Churches of Christ in all ages. But notwithstanding this, there have been † some since (unmindful of what their Master had acknowledged) that have endeavour'd to make the Writings of those Ancients speak for them, therein both contradicting *Socinus* and the Truth it self. Nay, even among the *late Tracts* published by the *Socinians* there is a formal Collection of the Testimonies of *Greek* and *Latin Fathers* against the Doctrine of the Trinity. So contradictory are these men to one another.

There is no need of quoting any Particular Authors under this Head; for they all appear in a full body against the

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* Socin. cont. Wiek. cap. 9. † Moscorov. cont. Smiglecius. Slichting. cont. Meisnerum.

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doctrine of the *Trinity*. Here the whole *Posse* of the *Racovians* shew themselves, unanimously and without exception declaring that there is but One Person, *viz.* the *Father* in the Deity, and that the *Son* and *Holy Ghost* are not God. As for the Blessed Son of God, who is the *Word* of the Father, begotten from everlasting by him, they affirm him to be no other than a Man, dignified with the title of God. And as for the *Holy Ghost*, who is co-essential with the *Father*, some of them (who adhere to *Bidle*) hold he is an *Angel* or *Messenger* of God, and consequently a *Person*; but the rest of them deny his Personality, and averre him to be only the *Power* or *Influence* of God, and so is only a *Quality* or *Operation*: as if the Apostles were commanded to baptize all *Nations* in the name of an *Operation*, and at the same time were enjoyn'd to baptize in the name of *Two Persons*. This is very harsh, yea it is very inconsistent and absurd. However, these Gentlemen are resolv'd to adhere to it, and they bid open defiance to the Contrary Doctrine. One of the New *Racovians* tells us that the doctrine of the *Trinity* * *hath been*

* A Letter to the Clergy of both Universities. p. 11.

been partly the direct and necessary Cause, and partly the unhappy occasion of diverse Scandalous and Hurtful Errors and Heresies. And in an * other place he declares that *this doctrine is as little consistent with Piety towards God as it is with Reason.* But this is very mild and gentle in respect of what some other Unitarians belch forth. † Ser-vetus, when he speaks of the Eternal Generation of the Son of God, ridicules it in such blasphemous terms as are not to be mention'd ; and he often calls the Trinity the Three-headed Cerberus. Others of them stile it a *Monstrous Idol, a Fiction of Antichrist, an Infernal Imposture.*

Nay, our very Modern Socinians, our English Unitarians discover a very Prophane Spirit when they speak of this Sublime Point. *The language of the Church, say || they, concerning the Trinity is BARBAROUS, the faith of it is Monstrous.* And how elegantly do they express themselves when they tell us that the doctrine of the Trinity is ** a dry and empty notion, a bone without marrow or meat? What can be more prophane than their stiling the

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* P. 5. † Lib. 1. de Trinit. Error. || An Answer to a Letter touching the Trinity. ** A Postscript to the Answer to a Letter touching the Trinity.

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Three Divine Persons a* *Trinity of Cyphers*, a † *Club or Cabal of Gods*, a ‖ *Council or Committee of Gods*, where sometimes one is President, and sometimes another is in the Chair, and in another place, a ** *Castle in the air*. Let any one peruse their late Prints, and observe the freedom of their Stile, and he will find it *light and frothy* (as one of their late Converts expresses it,) he will find them irreverently deriding this Profound Mystery, in such terms as I forbear to rehearse, because they are most unworthy of Christian and Pious Ears: he will find that there was reason to tax them with *Irreligion* and *Prophaneness*, and that I did not reproach them when I laid these to their Charge.

But more especially as to the imputation of *Atheism* (which is yet a more Heinous Crime) I request the Reader to consider and weigh 1 *John* 2. 23. *Whosoever denieth the Son, the same hath not the Father*. Take it thus with the preceding verse, which will lead us to the true sense of it, *Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son*. As much
as

* Letter to the Clergy of both Universities, p. 15.
† P. 24. ‖ P. 26. ** Of worshipping the Holy Ghost,
p. 12.

as to say, if there ever was a Person that might be truly call'd a *Liar*, if ever any one deserved that name, then certainly he that gainsays so plain a Truth as this (that *Jesus is the Messiah*) is an egregious Liar and Falsifier, and merits to be call'd so. Yea, to such a one belongs not only the Title of a *Liar* but of *Antichrist*, because he is a direct Opposer of Christ as he is the *Son* of God the *Father*, and therein he denies both the *Father* and the *Son*. For it follows, *Whoever denieth the Son, the same hath not the Father*, i. e. he denieth the Father as well as the Son: for *not having* the Father is the same with *denying him*, as is most evident from the preceding clause, where it is call'd *the denying of the Father*. Now, I suppose the *Socinians* will grant that *the denying of the Father* is *Atheism*: wherefore they must also acknowledg that *the denying of the Son* is *Atheism*, because in this is included (according to these words of St. John) *the denying of the Father*.

This is a Text which it may be they never thought of, i. e. of the force and influence of it: therefore I intreat them to ponder it now, and therein to see a Character of themselves. There were,

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in St. *John's* days some of their Perswasion, some that opposed the doctrine of the *Trinity*, and especially the *Deity of the Second Person* : they labour'd to perswade the People (as their Successors do in our days) that the *Father* only was *God*, and that the *Son* was excluded wholly from the *Divinity*. Against these this Apostle writes, and lets them know that the *Son* as well as the *Father* is *God*, and that he who hath the confidence to *deny* the *Deity* of the former, doth also *deny* the *Deity* of the latter. For such is the nature of the Godhead that one of these cannot be Alone. The *Father* is not without the *Son*, neither can be, as this latter cannot be without the other. They are so mutually joyn'd together that they cannot be separated. This Coherence is inviolable, and therefore he that denies the Eternal Son of God, denies the Father : he that holds Christ is not the Son of God by Eternal Generation, in effect disowns the Godhead of the Father : and if he doth so, he is an *Atheist*.

This is a Text that is not question'd by the *Socinians*, though the next clause in the verse hath been doubted of by them and some others. These are Words of the

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Beloved Disciple, who lay in his Master's Bosom, and had extraordinary communications of the Spirit, and was favour'd in a peculiar manner with Divine Discoveries and Revelations. This is he that may be called the *Great Eagle* (and that name was given him by the Ancient Christians, and much more deservedly than *Maimonides* was called so by the Modern *Jews*) because he soared so high, and was so quick-sighted in the Mysteries of the Gospel, and had so piercing and sagacious judgment. Therefore on all these accounts I urge this Text upon *Socinus's* followers, wishing them to be sensible of the force of it. *The denyal of the Son, i. e.* the denying of his Divinity, which consists in his being the *Eternal Son* of God, is a denyal of the *Father* also. They that deny the Deity of the *Second* and *Third Persons*, in whom the Divinity as truly subsists as in the First, deny the Deity of the *First Person*. Whence it irrefragably follows that a *Socinian* is an *Atheist*.

He is so if this Syllogism will prove him to be one, He that denies the existence of the True God is an Atheist, the *Socinian* doth the former, therefore he is the latter. The *Major* is the definition of an *Atheist*, and therefore can't be question'd.

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The *Minor* therefore must be proved, which is easily done thus, He that denies Christ to be the True God, *i. e.* of the same substance with the Father, denies the existence of the True God : but a Socinian denies Christ to be the true God, *i. e.* of the same substance with the Father, *Ergo*. The Second Proposition will not be denied by these Gentlemen, therefore I am to clear the *Major*, and that is soon done thus, If the denying of the Divinity of the Son be the denying of the Divinity of the Father, then he that denies Christ to be the True God, &c. denies the existence of the True God : but the denying of the Divinity of the Son is the denying of the Divinity of the Father, *Ergo*. The first Proposition will be yielded, I conceive therefore I am to take care of the second, and that is soon done from the forecited Text, which is the very substance of it, *Whosoever denieth the Son, the same hath not the Father*. The Socinians do the former, therefore they are guilty of the latter. There is such a Connection between these two, the *Father* and the *Son*, they being Co-essential and Co-eternal, that if you deny the Divinity of the one, you deny that of the other. Therefore they are *Atheists* that

that deny the Divinity of our Saviour : therefore in the interpretation and accounts of the Apostle St. *John* Socinians are such, for they deny the Divinity of Christ, and in denying of that deny the Divinity of the Father. And this was the Sense of the Primitive Christians, and Pious Professors of that Holy Religion, for we find that Baptism is called * *the renouncing of Atheism, and the acknowledgment of the Deity*, because in the Form of Baptism the *Trinity* is professed and owned, or the *Deity* as it contains in it Three Distinct Persons. Those therefore who deny these are chargeable with *Atheism* ; more especially according to the tenour of St. *John's* Words, and the acception of the Gospel those are to be taxed with it who deny the Divinity of our Saviour.

Perhaps it may be expected here that I should maintain the contrary Truth, and formally prove and defend the doctrine of the Blessed *Trinity* : but because there have been so many Treatises lately published on this subject, and because I design a Just Discourse upon it my self, among

* ἀρνησις ἀθείας, καὶ ὁμολογία θεότητος. Greg. Naz.
Orac. 32.

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among others which I intend to offer to the world upon the *Articles of the Creed*. I will dismiss this Point at present, after I have made this one request to the Reader, that he would vouchsafe in the most serious manner to consult the Writings of the New Testament, and studiously to compare those places together which refer to this Sublime Matter ; and then he will clearly discover the Truth and Reality of it. Nay, he will be convinced of this from what our Saviour himself saith concerning it : for though (for certain good reasons) he was not forward to declare his Divine Nature and Dignity, yet he often uttered such words as implied that he was *the Eternal Son of God* ; as when he said, *Before Abraham was, I am*, John 8. 58. *I and my Father are one*, John 10. 30. (which the Jews well understood, when they laid this to his charge, *Thou makest thy self God*, v. 32, 33.) *He that hath seen me, hath seen the Father*, because we are but One John 14. 9. *I am in the Father, and the Father in me*, v. 10. And to the very last he owned this, *Mat. 26. 63, 64. Mark 14. 62.* whereas the Socinians as resolutely persevere in the denial of it.

And

And denying him to be *God*, they consequently disown his *Satisfaction*, which is another Black Crime chargeable upon them, and that very justly. They allow Christ to be a *Saviour*, but on this account only because * *he shews us the way to Salvation, and will afterwards bestow it upon us.* As to his death, they acknowledge that it was to confirm the New Covenant: by shedding of his blood he ratified it, as before under the Law the Old Covenant was made by effusion of blood. But that there was any thing *Meritorious* and properly *Expiatory* in his Death, they stiffly deny: for it is the peremptory decision of † *Socinus* himself that *Christ did not merit by any thing that he did*; and ‖ *Volkelius* expressly saith the same. Nay, the former of these, to explain himself, undertakes to shew that ** *Christ had nothing in him that was singular, and that he neither did or suffered any thing that was so.* And †† elsewhere he hath these very words, *Whatsoever Christ suffered can have in it no greater vertue than if any mere man whosoever had suffered the same.*

This

* Socin. de Servat. par. 1. c. 2, 3. † De Servat. par. 3. c. 5. ‖ De V. R. l. 5. c. 20. ** Prælect. cap. 18. †† De Christo Servatore. par. 3. cap. 4.

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This is the opinion they have of the Passion and Death of our Blessed Lord. And to propagate this they endeavour by all means to vilifie his *Priesthood*. They manifestly confound his * *Sacerdotal* and *Regal* Office. And they would perswade us that his † *Priestly* Office did not commence here on Earth, but was first exerted in heaven. And such like Inventions they have to evade the *Satisfaction* of Christ, which they resolve never to admit of. Accordingly *Socinus* hath no less than fifteen Chapters against it in one || book: and the three first Parts of an ** other Treatise are wholly spent on the same subject, and are indeed but a Repetition of what he said before. And he again insists upon this in his Disputation with *Francken*. His † † Friends unanimously assert the same doctrine, and professedly declare that Christ did not by his death satisfy the Divine Justice for our Sins, and thereby reconcile God

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* Cat. Racov. de Prophet. Christi munere. † Socin. de Servat. par. 2. c. 15. Prælect. cap. 24. Cat. Racov. c. 8. de Prophet. Christi munere. Item, de munere Christi Sacerdotali. qu. 8. || Prælect. Theolog. ** De Christo Servat. † † Smalc. de Satisfactione contr. Smiglec. Cat. Racov. de Prophet. Christi mun. cap. 8. Crellius contr. Grotium.

tous. And in the same places of their Writings where they assert this, they also add that God remits the sins of men without any Compensation to his offended Holiness and Justice, for this they say is contradictory to the other. Nay, they tell us that ** there is not in God that Justice whereby he is moved to punish Sin.*

But shall we believe the *Racovian Catechism* or *St. Paul's* words? God set him (*i. e.* Christ) forth to be a Propitiation, to declare his righteousness for the remission of sins. *Rom. 3. 25.* and in the next verse, to declare his righteousness, that he might be just, *i. e.* to make it appear that God would not pardon sin without Satisfaction made to his Justice. The Holiness and Righteousness of God's nature, and the opposition of them to Sin oblige him to animadvert upon it. Wherefore Sin cannot go unpunish'd, and consequently it cannot be forgiven without Satisfaction; that is, either the guilty person must suffer, or the fault and punishment must be transferr'd on another. And whereas these Great Masters of Reason alledg that Christ could not be punish'd because he was an Innocent Person (for it is injustice to

* Cat. Racov. cap. eod.

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to punish the Innocent,) they cannot deny this to be a Maxim of clear Reason that an Innocent Person may voluntarily undertake to suffer for one that is Guilty as a man may take another's Debt upon him; and oblige himself to discharge for him. This is an act of Mercy and Generosity. And much more such was Christ's undertaking to discharge our debts, to expiate our sins by suffering for us. And seeing *he gave himself for us* Tit. 2. 14. *i. e.* willingly offer'd himself seeing it was an act of his Choice and Consent, we may conclude that there was no Injustice done him when the guilt of our sins was laid upon him, and when he bore the Punishment which was primarily due to us. This is so plain a thing that any man of correct thoughts must needs discern it. The Case then is this God would not pardon the sins of men committed against him without some Recompence and Satisfaction: but we could not make Satisfaction for our selves, therefore an Other did it. Christ underwent the Punishment which we deserved, and which should have been inflicted on us, and thereby he fully satisfied God's Justice, which, as he is Absolute and Supreme Governour of all the world, requires

requires that Sin should be punished.

How unreasonably then do the *Sacri-
an* Writers cry out against this Just and
Wise Dispensation of Heaven? Yea,
how Irreligious and Prophane are they in
exploding and scoffing at that which is
the Only Way of Man's Salvation; I may
justly take up the words of an Ancient
and Pious Father on the like occasion,
* "I doubt not but if God had taken ano-
"ther way to effect our Salvation, they
"would also have found fault with that,
"for they are fastidious, and hard to
"please, and are only skill'd to Cavil at
"the Mysteries of the Divine Dispensati-
"on. So far as we know, this Particu-
lar Method of Redeeming lost Man was
Necessary, because Satisfaction could not
otherwise be made to the offended Ma-
jesty of Heaven, nor could the Injury
done to him be fully repaired. But we
are sure of this, that this Satisfaction and
Reparation were really made by Christ
the Son of God.

This is evident from those Texts of
Scripture which acquaint us that he took
the Guilt of our Sins upon himself. He

* Theodoret. de Provid. Serm. 6.

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was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.----- The Lord hath laid on him the iniquity of us all.---- For the transgression of my people was he stricken. *Isai. 53. 5, 7, 8.* In which words it is as evident as any thing possibly can be that the Penalty which was due to us for our sins and transgressions was transferr'd on him, and he thereby Satisfied for us. And this is the meaning of *Heb. 9. 28.* *Christ was once offer'd to bear the Sins of many:* and of *Gal. 3. 13.* *He was made a Curse for us,* he underwent the Punishment for sin which we in our own persons should have undergone, and particularly he suffer'd that Cursed death of the Cross.

His Satisfying for us is plainly denoted by the frequent mention of *Reconciliation*, i. e. doing some Great thing whereby he purchased the favour of God for us, when we were enemies to him. *When we were enemies, we were reconciled to God by the death of his Son, Rom. 5. 10.* *God hath reconciled us to himself by Jesus Christ, 2 Cor. 5. 18.* Or, in other terms, *v. 19.* *God was in Christ reconciling the world unto himself. It pleased the Father that in him should*

all fulness dwell, and (*having made peace through the blood of his cross*) by him to reconcile all things unto himself, Col. 1. 19, 20, 21. And accordingly, *you hath he reconciled in the body of his flesh through death*, v. 22. And in several other places this *Reconciliation* is expressly mention'd. And whereas they acknowledg (being convicted by these plain Texts) that *Christ reconciled us unto God*, but then object that it is not said, *He reconciled God to us*, it is a vain and childish suggestion, and a mere playing upon words, and therefore is not worthy of a serious man, for *our being reconcil'd unto God* and *his being reconcil'd to us* amount to the same : one is included in the other, or one at least follows upon the other. If we are reconcil'd to God, it is a natural consequence that God is so to us : and therefore these *Objectors* shew themselves here (as they do upon several other occasions) to be very Triflers.

The Satisfaction made by our Saviour is likewise manifest from those places of the New Testament which make mention of his *sufferings for us*, *dying for us*, *laying down his life for us*, Mat. 20. 28. John 10. 11, 15. Rom. 5. 6. 2 Cor. 5. 14, 15. 1 Thess. 5. 9, 10. Heb. 2. 9. 1 Pet. 2. 21. 3. 18.

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and many other places which inform us that Christ freely substituted himself in the room of lost men, and suffer'd in their stead.

And this doctrine is undeniably proved from those Texts which represent Christ as a real * *Propitiation* and † *Atonement* for our sins, and consequently as a true and proper *Expiation* for them, I say proper, because Socinus and his brethren are not backward to acknowledge that he *expiated* for Sin, but then they mean it not in the proper sense, i. e. that he deliver'd us from the guilt of Sin by the efficacy and merit of his Blood. This likewise is plainly set forth to us in those Texts, 1 Cor. 5. 7. *Christ our Passover* (i. e. our Paschal Lamb) *is sacrificed for us*. Ephes. 5. 2. *He hath given himself for us an Offering and a Sacrifice for a sweet-smelling savour: especially those in the* || *Epistle to the Hebrews*, which speak of Christ's *Offering himself*, and being a *Sacrifice*, and thereby making an *Atonement* unto God for us upon earth: which destroys that Senseless Fiction of theirs, that he was not a *Priest* till he came to Heaven.

* Rom. 3.25, 1 John 2.2. 4.10. † Rom. 5.11. || Chap. 9. 25. 10. 10, 12. and other places.

Heaven. This is undeniable that where the Oblation of the *Sacrifice* is, there is the *Priest*; now, it was here upon Earth that he was a *Sacrifice*, he offer'd his own blood upon the Cross, and therefore he was a *Priest* upon Earth. Therefore it is said, *When he had by himself purged our sins (viz. here by his blood) he sat down on the right hand of the Majesty on high*, Heb. 1. 3. He first offer'd himself a Propitiatory Sacrifice for us, and then appear'd in glory and triumph in heaven.

Other Texts speak of Christ's *ransoming* us, Mat. 20. 28. 1 Tim. 2. 6. and of *redeeming* us, Rom. 3. 24. 1 Cor. 1. 30. And this *Redemption* was by his Blood, Eph. 1. 17. 1 Pet. 1. 18. call'd *the Blood of God*. Acts 20. 28. This was the *Price* that was paid for us, and so it was a Proper *Redemption*. This Price was paid to God's Justice, to free us from the Penalty which was due by the Law, to rescue us from eternal wrath and misery.

This is the doctrine which the Holy Scripture teacheth us, and this is the faith of all who rightly understand those Writings, *viz. that* Christ suffer'd and died to satisfy the Divine Justice in our stead, and thereby to expiate for our sins, and to redeem us from death and hell, and to

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purchase life and salvation for us. The *Socinians* deny this, and thereby subvert the whole Gospel, turn Christianity upside down, ruine the very foundations of our Religion, and pluck it up by the roots. According to the doctrine of these Men *we are yet in our sins*, for there is no True Expiation for them; we are in a State of Misery, we are overwhelm'd with our own Guilt, we are hopeless helpless creatures, and our condition is deplorable, for there is no Satisfaction made to God for our transgressions.

Nay, they are not content barely to renounce the contrary doctrine, but they explode it with great derision and reproach. First, as to *Christ's Merits*, we are told by * *Smalcius* that it was taught by *Socinus* and *Ostorodus* that *the opinion of those is false, absurd and pernicious who have invented and feigned that there is any such thing as Merit in Christ*. And *Smalcius* himself is bold to call it † *the Fictitious Merit of Christ*: and in another place, ‖ *that Dream of Merit*. Then, as to the Satisfaction it self, he is not afraid to stile it ** *a Fiction that hath its rise from the brains*

* Cont. Frantz. Disp. 4. † Ibid. ‖ Disp. 6. ** Homil. 4. in 1. Johan.

brains of curious men. And in his * *Catechism* he hath these reproachful words, *Though now it is vulgarly thought by Christians that Christ by his death merited Salvation for us, and fully satisfied for our sins, yet it is a deceitful opinion, erroneous and very pernicious.* Yea, this doctrine of Christ's Satisfaction is termed *Absurd* and *Impious* by † *Socinus*. I appeal now to the Reader whether I need prove that those who use such language deserve the last of these Epithets themselves.

But are the *English* and *Modern* Gentlemen of the same opinion? Yes; as you may see in Mr. *Bidle's Scripture Catechism* as he calls it, but very unjustly) Chap. 12. where he shamefully corrupts the sense of Scripture to render his Opinion plausible. If you consult || one of their Later Writers you will find him in a *deriding* manner thus representing the doctrine of the *Trinitarians*, viz. "that God the Son being incarnate in our nature fulfill'd for us all obedience by his active righteousness, and by his passive one he more than exhausted all that Punishment that is or can be due

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* De Morte Christi. qu. 12. † De Servatore. || A Letter of Resolution concerning the doctrine of the Trinity. p. 7.

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“to Sin. Whatever he did, was for us,
“and what he suffer’d was in our stead :
“and one drop of his blood was suffici-
“ent to ransom a thousand worlds from
“the demerit of their Sins. And then
they labour to shew that the belief of such
doctrine is of very ill consequence, *it is*
the cause of the decay of Piety, and it is that
which bolsters men up in their wicked courses.
Afterwards in way of derision they thus
express the doctrine of Christ’s Satisfac-
tion, “Because they (*i. e.* the Trinita-
“rians) pretend that God was incarnate
“and suffer’d in our stead, they are for-
“ced to this conclusion, that God hath
“freely pardon’d, and yet was infinitely
“overpaid for all our transgressions and
“sins; that of his mere Grace, the abun-
“dant and riches of his grace (forsooth)
“he will pardon and save the penitent
“because he hath received for them (if
“you’ll believe it) a price of Redempti-
“on, &c. These Tenents they scoff at as
branches growing upon the Trinitarian Stock,
these they brand as *scandalous, absurd*
and heretical doctrines, p. 11. 12, 14. In
an *other place they declare that “the
“Oblation which Christ made of himself,
“was

* The Antitrinitarian Scheme of Religion. p. 18.

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“ was not made to the Justice of God, or
“ by way of a full reparation to it, but
“ as all other Sacrifices (of beasts) for-
“ merly were, an oblation or applicati-
“ on to the mercy of God, and (as ’tis
“ added) by way of humble suit. In
the same place they represent Christ’s Sa-
tisfaction as a *Monster*, and scoffingly call
it the *Trinitarians Fetch-back*, though pre-
sently after they seem to retract this
Jargon. In a pretended * *Letter to the*
Clergy of both Universities these New Ra-
covians again ridicule this doctrine, and
so they do in some others of their late
Pamphlets ; which makes their Cha-
racter very wretched and dismal, and to
be abhorr’d by all Good Men and sincere
Lovers of Christianity, for it is too mani-
fest that † *they tread under foot the Son of*
God, and count the blood of the Covenant
an unholy thing, and do despite unto the
Spirit of grace. Thus you see how the
doctrine of *Socinianism*, as it respects
God in general, and more particularly
the *Persons* of the Godhead, and in a
more especial manner the *Second Per-*

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* Chap. 6. and 8. † Heb. 10. 29.

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son or Lord Christ Jesus and his Undertakings, you see (I say) how extremely vitiated it is, and fitted to the conceptions and notions of Prophane and Atheistical Spirits,

< CHAP.

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They maintain that the First Man was not created in a State of Uprightness ; notwithstanding the Writings of the Old and New Testament expressly assert the contrary. Original Sin , though attested in the same Holy Writings, is pronounced a Fable by them. Their groundless notion concerning the Spirit and Divine Assistance. With the Pelagians they hold that Man's Natural Strength is sufficient in order to faith and obedience. What are vain and lying words according to Slichtingius. Their strange conceptions concerning the Future State. It is their opinion that the Souls of the deceased are void of all Perception and Sense ; that they Live not, yea that they Exist not. Which notions are proved to be contrary to Scripture and Reason. The Immortality of humane Souls is shock'd by these Men. Which shews their Irreligious and Atheistical Propension. Some of them disbelieve the Resurrection of the Wicked. They deny that the dead shall rise with the same Bodies. It is unreasonable to deny this merely because of some Difficulties that attend it. Though we should

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should suppose an Annihilation of humane bodies, yet God can raise them the same. Much more may we conceive the same bodies to be rais'd out of something. The very notion of Resurrection implies the rising again of the same Individual Body. This doctrine is founded on the evident testimony of Scripture. It is shew'd in what respects the contrary opinion is an argument of Impiety.

THirdly, I proceed to consider the Groundless and Irreligious Sentiments of these Men concerning the *First Man, and the State he was in at his first Creation.* They all agree in this, that though *Adam* had a natural ability to do what God enjoyn'd him, yet he was not created in a State of Uprightness. He is said, to be *made upright*, Eccl. 7. 29. *because he was not created depraved*, but if we speak properly, *he had no Natural Rectitude or Righteousness.* So * *Socinus.* And therefore he gives us his judgment very decisively thus, *Let us conclude that Adam even before he transgressed the commandment of God, was not truly Just.* † *Ostorodus* hath the very same thoughts of

* Praelect. cap. 3. † Instit. cap. 1.

of him : and another * Warm Gentleman (who is much applauded and admired by the Party) tells us plainly, but in no very clean language, that *it is an old, stinking Fable that the first Man was adorn'd from his very creation with holiness and supernatural gifts.* But what if this Fable be in Scripture? Yes most certainly : that which he in such vile terms represents as such, is the doctrine of the Old and New Testament. *God created man in his own image,* Gen. 1. 27. And that we may be more ascertain'd of it, it is repeated in the very same place, *in the image of God created he him.* And that this Image consists in Holiness and Righteousness is clear from *Eph. 4. 24.* and *Col. 3. 10.* where the Apostle speaking of the Image of God in which man was at first created, places it in *Righteousness and true holiness,* as well as *knowledg.* How then can it be said by these Writers that the Image of God wherein our first Parents were created did not consist in Sanctity and Righteousness? how can it with truth be said by them that there was no Positive Moral Goodness and Rectitude in them? This is directly contrary

* Smalc. contr. Smiglec. de Dei filio. cap. 7.

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trary to what the Inspired Writers deliver concerning them. Let the Reader now judg on which side the *Fable* is, and at the same time let him judg how impiously the foresaid Writer represents the *Word of God* as an *Old stinking Fable*.

To proceed, There being according to these New Theologists no *Original Righteousness* in the first Man, his posterity can't be deprived of it, and accordingly they deny *Original Sin*, i.e. though they hold man's nature is corrupted and depraved, yet they say *it was not at all derived from our First Parents*: there is no defect, blemish or depravity, propagated to their posterity. * *Socinus* frequently vouches this, and so do † several of his Partizans, who appear in great throngs upon this occasion, and with one consent profess that by *Adam's Apostacy* the nature of man is not depraved: men are not born with a propension and inclination to that which is Vicious by reason of that First Defection. The contrary

* Praelect. cap. 4. De Christo Salvatore. par. 4. cap. 6. De Officio viri Christiani, cap. 5. † Volkellius de V. R. l. 5. c. 18. Smalc. Disp. 4. de Justificat. De Pecc. Orig. disp. 2. De Pœnitent. disp. 2. Catech. Racov. de libero Arbit. qu. 2. Slichting. Comment. in Rom. 5. 12, 13. Comment. in Johan. 9. 3, 34. Episcop. Instit. l. 4. §. 5. c. 3.

trary opinion is according to *Socinus* an arrant Cheat and Imposture, for these are his own words, * *Whatever evil effects in mankind the EVANGELICKS (i. e. the Protestants) and PAPISTS attribute to the first sin of our First Parent, it must needs be that they are Vain Fictions and Dreams of men. Whatever Divines dispute about Original Sin, it is all of it clearly to be reckon'd as the mere invention and forgery of humane wit. And then he pretends in another place to trace its Pedegree, and to give you the Rise of it, † That Device of Original Sin is a Jewish Fable, and brought into the Church from Antichrist.*

If this be true, then *St. Paul's* doctrine is fabulous, By one man sin enter'd into the world, *Rom. 5. 12. By one man's disobedience many were made Sinners, v. 19.* And this Great and Infallible Apostle himself must be reputed *Judaical and Antichristian* when he adds that death enter'd by sin (i. e. by that One Man's Sin spoken of before) and so death pass'd upon all men, for that all have sinned, viz. in that first Man. And again, *v. 17. By one man's offence*

* Quod Regn. Polon. &c. cap. 5. † Dialog. de Justificat.

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offence death reigned by one. Hence it is evident that *Adam* and his race became *Mortal* because of this First Transgression. But *Socinus* is of another opinion, for it is the first thing you meet with in his *Pralections*, that the *first man before his fall was by nature mortal.* * *Smalcius* will by no means grant that *Adam* was created in a state of Immortality, but that he was naturally Mortal, and though he had not sinn'd, yet he should have died. With whom agrees † *Volkelius*, confidently asserting that Mortality is not the effect and punishment of the Fall. And the rest of them hold that *Adam's Sin* endangered himself, but no body else : his posterity suffer'd not ; they derived no Infection, no Stain, no Depravity from him. But are the *English Socinians* of this mind ? Yes, for the Effects and Consequences which we ascribe to *Adam's Fall* are flatly denied by *Bible* in his *Scripture-Catechism*, chap. 3. And in || one of their late Prints the Natural Depravity of man, *i. e.* his propensity to evil and his averseness to good are represented as *false* and *absurd*. And a little before they peremptorily

* De Div. Christi. cap. 7. † De V. R. l. 3. c. 11.
 || The Trinitarian Scheme of Religion. p. 21, 22.

rily deny that *Adam's* race have any sin derived, much less imputed to them, and that they are punish'd for it. God cannot possibly do this, they say; yea they have the confidence to add these horrid words, * that this is the just character of an Almighty Devil. Accordingly they cry down Original Sin as a mere Sham and Imposture.

And hence issue a great many Unsound Assertions, which are in great vogue with all Socinians. If there be no Corruption convey'd to *Adam's* race, if they receiv'd no hurt by his Fall, then they have (as he had) a natural power to do all that God requires of them. They still have an ability by nature to imbrace all good, and to avoid all evil; which are the express terms used by their † Writers. And hear what their || Catechism saith: *Qu. Is there not need of the inward gift of the Holy Spirit that we may believe the Gospel? A. Not at all.* And the reason is assigned afterwards, namely because this is a gift that is confer'd upon such as already believe the Gospel. Here you see what is the

Racovian

* P. 11. † Socin. Prælect. cap. 5. Smalc. de Justific. disp. 4. || De Prophet. Christi munere cap. 6. qu. & resp. 9.

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Racovian Divinity, It is not the Spirit of God that enlightens mens minds, and enables them to receive the Truth : the Spirit of God is not the original of all Grace in us. This is clear from that notion which they form concerning the *Holy Spirit*, by which is meant, say * they, in the writings of the New Testament, first *the Gospel*, secondly *a firm and certain hope of eternal life*. This is the only acception of the word *Spirit* in the New Testament so far as we that are under the present dispensation of the Gospel are concern'd. As for the former, all Christians enjoy it; as to the latter, it is given only to those that believe and obey the Gospel; whence it necessarily follows that it is not requisite before our belief or obedience. There is no such thing as the *Spirit* in order to these, *i. e.* in order to the producing of them in our hearts and lives.

But though they thus in plain terms renounce the *Spirit*, is there not some *Divine Help* necessarily requisite for the begetting of faith and holiness in us? Yes, † they grant there is an *Outward Help* vouchsafed,

* Car. Rac. de proph. Christi mun. c. 6. Resp. 2.

† Ibid. cap. 10. qu. & 7. 8.

vouchsafed, viz. the *Promises* and *Threatnings* in the Scripture. And there is an *Inward* one, but what is that? It is no other than this, * *God's sealing what he hath promised, in the hearts of those that obey him*: which is the same with what was mentioned before, viz. a certain hope of eternal life, and this is wrought in those that already believe and obey. So that it is manifest when they speak of the *Spirit* and *Divine help*, they mean no previous assistance or operation in order to believing and obeying. These spiritual acts according to them are not the product of Divine Grace, and the Help of the Spirit, for they do not follow these, but go before them. This is the exact account of the *Racovian* Persuasion concerning this matter.

The present Set of Unitarians hold the same: they scoff at the particular aids and efficacy of the Spirit in order to Conversion; † they mock at the *inward word* which God speaks to the heart, whereby the word written or preach'd is rendred effectual, whereby Sinners are first convinc'd, and then reclaim'd. They, with

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Nicodemus

* Resp. 9. † Trinitarian Scheme of Religion. p. 24.

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Nicodemus, profess that * *they know nothing of this marvellous doctrine, they can't imagine what kind of thing this inward word is.* They will not by any means allow † that *all is done in Religion by the Grace of God and the assistance of the Spirit, beginning, continuing and perfecting good actions in us.* This was the very Heresie of *Pelagius*; he and his abettors held it was in every man's natural power to believe and repent, without any inward operation of the Grace of God, or influence of the Holy Ghost. In this the *Socinians* agree with the Old *Pelagians*, if the Writers of those times give us a true account of them. These let us know that it was confidently affirmed by them that it is in the power of man to choose spiritual good without the *special* assistance of God: yea, that it is possible to keep the Commandments so strictly and exactly that they shall not stand in need of Pardon: that they may arrive to such a Perfection in this life that they shall be able to live without sin, as || *St. Jerom* and ** *St. Augustin* (who narrowly inquir'd into the Sentiments of these men) expressly inform us.

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* P. 26. † P. 21. || Epist. ad Cresc. ** Lib. 2. de Peccat. Merit.

That the Socinians have a Touch of this last (to say no more) might easily be proved from what is said by * *Smalcius* and † *Crellius*, and || *Bidle*, and others of them ; and indeed it partly follows from the abovesaid Principle. But the falseness and impiety of it are discernible by those who regulate their thoughts and apprehensions by the Holy Scriptures, and who attend to that * * Article of our Church, *The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.* There is nothing plainer and clearer in the New Testament than this, that man can do nothing without the particular assistance of God that will be available to his Salvation. And if any man asserts the contrary, he makes void the Undertakings of *Jesus Christ*, for he came to redeem us and save us because we were not able of our selves to effect any such

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* Cont. Frantz. disput. 12. † Eth. 1. 2. c. 6. || Scripture-Catechism. chap. 16. * * The 10th.

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thing. Wherefore to say we that can of our selves and by our own natural strength do the things that are acceptable to God, and will be conducive to our Eternal Salvation, is to render the Redemption of *Christ* useles and unnecessary. And this is that which the persons I am speaking of drive at, and thereby undermine Christianity it self.

In brief, judg of the *Doctrines* of the *Socinians* from what we find in * one of the Heartiest Souls of them all, who in his *Commentary* on the Epistle to the *Ephesians* reckons these following Particulars among *Vain and Lying Words*, i. e. *Groundless and False Doctrines*, viz. *Justification by the grace of God, and not by good works; Christ's Obedience, and his dying for our sins, Faith in Christ, Confession, Repentance, Remission of Sins, Baptism and the other Sacrament.* Also he reckons up among these *the Fall of Adam, Divine Predestination and Election*, and afterwards *false opinions concerning God, and Christ, and the Holy Spirit*, i. e. (according to his meaning) the believing of the Sacred Trinity. Need I now come with
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* Slichting. in Eph. 5. 6.

my old Charge? Do not these men talk like *Infidels*?

Fourthly, I proceed to display their strange conceptions concerning the *Future State*, and those things which relate to it; and to examine whether upon that account they deserve the Character that was given them. I will reduce all to these Four Heads, *viz.* their persuasions concerning the *Souls of the deceased*, concerning the *General Resurrection*, concerning the *Last Judgment*, and concerning the *Punishment* that follows it. And the Reader will soon perceive that their apprehensions about all these speak them to be *Irreligiously* disposed. Nay, it will be as plain and evident as any Demonstration in Mathematicks that these Writers promote the Cause of *Atheists* in the world.

First, As to the Souls of those that are dead, **Socinus* holds that till the Resurrection they are devoid of all perception and sensation. In these formal words he speaks, *The Soul of Man, after this life doth not so subsist of it self as that it is sensi-*

* Epist. 5. ad Volkel.

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ble of any rewards or pains, or that it is capable of feeling them. And he adds that this is his firm opinion. And that we may not mistake him, he adjoins this, *It sufficiently appears that my sentiment is this, viz. that the soul of man doth not so live after his death, as that of it self it is capable of rewards and punishments.* His friend *Smalcus* is more positive and down-right, for these are his words, * *We firmly believe that the deceased Saints exist not: for (as he explains himself) the body perishes, and the soul hath no life and perception; therefore it may be said that the Saints exist not at all (nullo modo.)* In an † other place he asserts that *Souls departed live not the life of Spirits*, and adds that it is *contrary to Scripture* to assert otherwise. And further, *If souls lived thus, it could not be said, that the dead ARE NOT, because they ARE as to their chief part.* If you would know the ground of this opinion, it is this, *The Soul (they say) can't live without the Body, and therefore when this dies, the other doth so too.* The foresaid Author expresses it thus, || *As the body without the spirit*

* Exam. cent. Errorum. † De vero & nat. Dei filio cap. 6. || Cont. Frantz. disp. 7. de extremo judicio.

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*spirit is a carkase, so the spirit without the body can exert no actions, i. e. is as it were a carkase, is dead: and in an * other place he is as peremptory. † Slichtingius labours to prove that humane souls live not on this side of the last and general Resurrection, which appears from their not having a Sense of any thing between the time after their departure hence and the Resurrection. The dead are not sensible, saith he, and accordingly Separate Souls having no sense and perception are concluded to have no life. Again in an || other place in his Commentary he saith the Souls of the just are not sensible of Happiness till after the Resurrection. * * Volkelius would seem at first to be a Trimmer, for he tells us the Soul neither dies nor lives, it is neither mortal nor immortal. But when he comes to explain himself, he lets us see that he is no dissenter from his brethren, but concludes with them that the Souls of the departed are insensible of any thing before their reunion with the bodies. Nay, as you shall hear afterwards, he improves this Insensibility into an Extinction. I will*

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* De Div. Christi. cap. 13. † Comment. in 1 Cor. 15. 20. || In Heb. 11. 40. * * De V. R. l. 3. c. 11.

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mention * *Crellius* in the last place, though he is a Racovian of the first Rate; he gives it us as his persuasion that *the souls of the dead have no perception, no knowledge of any thing.* And in an † other place he determines that the departed Saints enjoy not the Happiness of Heaven before the End of the World. And || afterwards he undertakes the Proof of this, and produces Eight Arguments for this purpose; but he generally founds it on this Hypothesis, that there is no Perception without the Body, and therefore till there be a Reunion of soul and body the deceased can have no feeling of Celestial Joys, they remain destitute of all sense. Thus they all agree that Humane Spirits after death have no Life or Activeness (for one is synonymous with the other) no capacity of exerting themselves.

But what can be more contrary to those discoveries which are made to us in the Sacred and Inspired Writings? Our Blessed Saviour saith, *God is not the God of the dead, but of the living Mat. 22. 32.* which words are spoken of *Abraham, Isaac and Jacob* who are long since departed this life,

* In Epist. 1 Petr. cap. 1. v. 5. † In Epist. ad Hebr. cap. 11. v. 40. || In Epist. ad Hebr. cap. 12. v. 32.

life, wherefore it is undeniably evident that these Patriarchs *live*. But they do not live as to their bodies, therefore it must be meant of their Souls. The same Infallible Instructor ascertains us that *he who hears his word, and believes in him who sent him, is passed from death to life, John 5. 24.* Which words though they may be interpreted concerning a state of spiritual death and spiritual life in this world, yet they have a fuller meaning, and comprehend in them the passing of believers at their death into a better life than they had before, *viz.* that which is *Everlasting*, of which he speaks in the very same verse. And such are said *to be passed* (as if it were *already* done, which is usual in the Scripture-stile) because of the Certainty of the thing hereafter. But the *Socinian* Theology runs counter to this, they say believers *pass from life to death*, to a state that is wholly incapable of sense, life or action. Those words of our Saviour, *this day shalt thou be with me in paradise, Luke 23. 43.* prove that the Soul enjoys it self immediately after death, and is in a state of Bliss and Happiness. The Apostle *had a desire to depart, and to be with Christ, Phil. 1. 23.* and assigns this as a reason, *which is far better, that*

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is, far better than *to abide in the flesh*, to continue in this world, which he speaks of both before and after these words. But according to *Socinus's* followers *it is far worse*, for after the Soul's departure from the body it hath no understanding, no perception at all of *Christ*, or any thing appertaining to him.

Again, these men confront not only Scripture but reason: they shew themselves as bad Philosophers as Divines, for if they had a right apprehension of the Nature of Humane Souls, they would not talk after this rate. Their notion destroys the very Soul of man, for it deprives it of its Essential and Inseparable Quality, which is *Thinking*. And besides, they grossly imagine that the Body helps the Soul in its operations, yea that this cannot subsist without the assistance of that; whereas according to the best notions we can form of the body, as it is now corrupted, it is a hindrance to the operation of the Soul. And as for the Soul, it is so far from being worsted by its Separation that it is in a much better condition as to its actions than it was. Death is but snuffing of this *Candle* (so 'tis call'd *Prov. 20. 27.*) it makes it shine the brighter. When the Soul
leaves

leaves the Body, it becomes more brisk and active than ever, being freed from that fleshly clog and luggage which depressed it. This is True Philosophizing, but the other is the very dregs of *Epicurism*. It degrades the Rational Part of Man, especially that of Good Men, for all Separate Souls according to them go to the same place, the wicked and the godly are alike as to that, there is no difference between them till the Resurrection and Last Judgment. Which is a great deal worse than the doctrine of the Church of *Rome*, which assigns different *Limbs*'s to the good and bad. And then, they are all equal as to this, that they are Senseless, and incapable of knowing or acting, or any ways exerting themselves. Though the Soul exists, yet it is as if it were not, it hath nothing of its True Nature, which is in a manner thrusting the Rational Spirit out of its being. Who doth not see that the belief of the Insensibility and Inactivity of the Soul makes way for the belief of its Non-subsistence after the death of the body? And so all Religion is damp't, and the hopes of a Future State are quite laid in the dust,

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The Socinian Writers verge upon this: thus from the pen of one of the Authors before mention'd we have such words as these concerning the Soul, * *Properly speaking, it neither dies nor lives, but only causes Life as long as it is joyn'd to the Body: wherefore properly speaking, it can't be said to be Immortal, for Immortality belongs only to those beings which themselves actually live.* And speaking another time concerning the Souls that are separated from their bodies, he intimates their Non-Existence for a time, for he applies those words to this purpose, † *for to be rais'd from the dead is no other than to exist again after a ceasing to be.* And you heard before what another of their Writers said, viz. that *the Saints departed exist not.* Why is this said but to shake the belief of the Soul's Immortality, and to make men stagger about this Important Point? It is said that *Serveus* held the Soul to be Mortal, and || One of their late Writers (a German Noble Man who left his Countrey, and came over to *Racovia*, one that hath a Great Encomium from the Party) makes way for this Epicurèan notion by publishing

* Volkel. de V. R. l. 3. c. 11. † Lib. 3. cap. 19.
 || Wolzogen in 6 Meditat. Metaphys. Cartes.

publishing to the world that *though it be easily granted that the Soul is not made of bone or flesh or muscles, or nerves, &c. yet it remains doubtful whether it be not a very Thin Body consisting of Vapour, or Air, or Ether diffused through this Crass Body.* And indeed if God himself be but a Finer Sort of Body (as these *Racovian* Writers represent him) it is no wonder that they imagine the *Soul* of Man to be such, for why should they exalt it above the nature of the Supreme Being? So the everlasting subsistence both of God and of the *Souls* of Men is hereby shock'd. As to the latter of which I desire it may be observed that though *Smalcius* (one of their Great Scribes) will by no means be thought to deny the Immortality of them, because that may seem a little too gross, yet he industriously and purposely evades, yea opposes (and so do some others of the Perswasion) those Texts of Scripture which are made use of by Divines to prove the Soul's Immortality and Subsistence after the death of the body.

This shews what they are inclinable to, this acquaints us that they have but an indifferent opinion of the Immortality of Humane Souls, which the very Pagan Philosophers with great earnestness and concern

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concern asserted. Is not here then a great defect of Religious Principles? Is not here a demonstration of the Impious Disposition of their Minds? Do they not discover a tendency to that receiv'd doctrine of the *Atheists*, that the Soul is of a perishing condition, and survives not the funerals of the body? Which opens a broad door to all Licentiousness and Profaneness.

Then as to the *Resurrection*, which is the next thing I am to speak of, there have been some of the *Socinian* Way that absolutely denied the *Resurrection* of the *Wicked*, and in order to that their subsisting after this life. Let any man impartially scan what their Adored * Patriarch and what † *Ostorodus* saith, and he will suspect them to have inclin'd this way. But it is true the former of these professes himself unwilling || *to give offence to some*, and therefore doth not wholly deny that the Impious shall rise at the last day. I confess I find not any of their Celebrated Writers plainly and expressly asserting this; yea, one or two of them very expressly declare against it. But this is that which

* Epist. 6. ad Volkel. † Instit. cap. 41. || Epist. prædict. ad Volkel.

which may unexceptionably be laid to their Charge, that though generally they own a future Rising from the dead both of the just and unjust, yet they deny that they shall rise with the same bodies. They are the express words of *Smalcinus*, * *We believe not that these bodies, which we now carry about us, shall rise again*, *Volkelius* expresses the sense of the rest when he tells us that our bodies which shall be raised at the last day † *shall have not only other qualities, but another matter of substance*, and in plainer terms, *Other bodies shall be substituted in their room*. And what is the reason? because, saith he, these bodies which we now have shall vanish, perish, and consequently we shall never more have any thing to do with them.

These Great Pretenders to *Reason* cannot digest the Identity of the Dying and Rising body, because they think it is a doctrine too hard to be conceiv'd, it contains many Difficulties in it which it is not easie to solve. But what then? must it therefore be counted Unreasonable and Incredible? I deny the Consequence, for there are many things which are hard
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* Exam. cent. errorum. † De V. R. l. 3. c. 35.

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to be understood, and yet we freely give assent to the truth of them. We meet with several Occurrences, of which we can't give an exact and punctual account. Some Secrets in Nature are enveloped with an impenetrable Veil. God hath done more than we are in a capacity to comprehend. He is pleas'd to reserve some things from our clear and distinct knowledg, and yet every wise man believes the reality of them. It is so here, a Christian man believes that the same flesh which was dissolved by death shall be united to the soul at the last day, although he is not able to assign the Manner and Way of it. But he looks upon the thing it self as very Reasonable, because raising of the Same Flesh is possible with Him with whom nothing is impossible. Suppose the bodies of the dead to be reduced to nothing; notwithstanding this, he can bring them again into being, for this was the case of all things at first: they were not, and afterwards they were by God's Almighty Power. Shall we then think it impossible for him to resuscitate the same body, though we should grant it to have been for a time annihilated? It is true, God cannot make the same body to be, and not to be
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at the same time, because this is a plain Contradiction, but he can make the body to exist at the last day which had lost its existence for a time. And so all the *Objections* about humane bodies being eaten and devour'd by men or beasts, and those beasts eaten by Men, &c. are easily removed.

But we need not go so high to solve the Phenomenon, for supposing no Annihilation, it is sufficient to say that * *He that made the body of nothing will much more raise it again when it is something* : or with another of the Ancients, † *He that made all things with a Word can easily Restore Man's body, for it is much easier to renew what is decay'd than to make those things which are not, without Materials*. And, as another Primitive Writer argues, ‖ *It is more difficult to begin that which is not, than to iterate that which was*. And again in the same place, *that doth not perish with God which is taken out of our Sight. The body is chang'd this and that way, and seems to disappear, but ** it is kept safe by the*
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* Ο μὴ ὄν ποιήσας πολλῷ μᾶλλον γεγεννημένον ἀναστήσει.
 Isidor. Pelus. Epist. 1. 2. † Theodoret. de Provid. Orat. 9.
 ‖ Difficilius est id quod non sit incipere quàm id quod fuerit iterare. Minut. Felix. ** Deo clementorum custodi reservatur. Ibid.

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Great Guardian of the Elements, he that takes care of all bodies. And thence he concludes that there shall be a Resurrection of the same individual body at the last day. And truly this is so Reasonable a thing that, if we deny it, we deny the *Resurrection* it self, for if the rais'd bodies at the last day shall not have the same substance that they now have, they will not be Our Bodies, and consequently there is no Rising again of our bodies. For nothing is *rais'd* but what *fell* or was *laid down* (for *Rising* answers to these,) but that Matter which is supposed to be substituted in the room of our bodies did not fall, was not laid down, therefore it cannot Rise, and consequently there is no Rising again at all. This Argument is thus represented by a * Great Man, "The Identity of the body rais'd from death is so necessary, that the very name of the *Resurrection* doth include or suppose it; so that when I say, there shall be a Resurrection of the dead, I must intend thus much, that the bodies of Men which lived and are dead, shall revive and rise again. For at the death of man nothing falleth but his Body:
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* Bishop Pearson on 11th. Article of the Creed.

"the spirit goeth upward, and no other body falleth but his own ; and therefore the body, and no other but that body, must rise again, to make a Resurrection. So that it follows hence that those who disbelieve the Resurrection of the same body, in effect deny the Article of the Resurrection of the body, for the same body must rise, or none at all.

This is evident from 2 Cor. 5. 10. We must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body. The same individual body that died must revive, that the same bodies wherein sin was committed may be punished for sinning. And who can resist the force of those plain words, Rev. 20. 13. which are spoken of the general Resurrection at the last day? The sea shall give up the dead that are in it, and death and the grave deliver up the dead which are in them. What means this giving and delivering up the dead in those places, unless the very same bodies that fell are to rise? For bodies might be made and shaped out of matter in any other Places, if the dead were not to appear at the day of Judgment in their own bodies, in the very bodies they laid down in the grave, or in the sea, or any other

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place.

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Place. It is true, they shall not be the *same* as to their condition and quality, for *this corruptible must put on incorruption, and this mortal immortality*, but their identity shall be preserv'd in respect of their nature and substance, these being the same that they were at their fall. *This doctrine* (saith that Excellent Writer before named) *is most agreeable to the language of the Scriptures, to the Principles of Religion, to the constant Profession of the Church.* And being so, it is no wonder that it is disrelish'd by the Persons I am speaking of, who are wont to disregard the Sacred Writings, to subvert the Principles of Christianity, and to slight the suffrage of the Universal Church.

In all which they manifest an *Irreligious* temper: and more especially in disbelieving and opposing this Explication of the Article of the Creed they have shew'd an *Atheistical* Spirit, which always disgusts that Truth which flows from the Scriptures, and is revealed to us by the Holy Spirit in them; for herein they let us see that they are backward to give credit to the Supreme Truth God himself. And besides, there is a farther *Tang of Impiety* in this Opinion of theirs, because it bereaves God of the Glory of his

his Infinite *Power* in reuniting the same bodies to the same souls at the last day : it eclipses the honour of his *Mercy* in rewarding believers in the same flesh wherein they serv'd and worship'd him in this life : it obscures his *Justice* in punishing sinners in those very fleshly Vehicles which they had here on earth, and wherein they did so much mischief in the world. And lastly, it being such a Diminishment of the doctrine of the *Resurrection*, it is to be fear'd it will have too great an influence on the lives and conversations of men. They being dissettled as to the full belief of this, they will waver in their Faith of the Future State, they will be regardless of that Mighty Concern, and they will be backward to fit themselves for it. Thus the *Racovian* doctrine is an impediment to Religion, and a nourisher of Vice and Ungodliness.

C H A P. V.

Their false apprehensions concerning the Last Judgment are detected. They are not consentaneous to the design of that Great Transaction. They are contrary to that Description which is given of it in Scripture. They are a gratification to Atheists. It is their belief and profession that the Ungodly after the Resurrection shall not suffer Torment, but shall be Annihilated. This is disproved from Luk. 10. 14. Mat. 18. 8. Mark 9. 44. 2 Cor. 5. 10. An Objection answered. The Perniciousness of this doctrine, and its tendency to Atheism on several accounts. It is no wonder that Socinianism, for the sake of this doctrine, is plausible. Nevertheless the doctrine is irrational and groundless, and exploded by some of the Wisest Pagans.

THIS will be further discover'd in their notion concerning the *Last Judgment*: which, say they, consists not in any *Trial* or *Judging* of the World, in any calling them to *Account*, but only in assigning them their different lots and conditi-

conditions. *To be judg'd*, saith * *Slichtingius*, is *to be rewarded or punish'd*. † *Volkelius* makes no distinction between the *Judging* and *Punishing* of the wicked. The *Judg* knows who are to be saved, and who to be damn'd, and therefore need not use any Formal Citation, or lay open mens lives. But those who talk thus should remember that human actions are to be expos'd at that day, not because God hath not a perfect knowledg of them, but because it is his Pleasure that Men should be acquainted with them, that the Good Actions of the righteous may be applauded, and that the Evil ones of the unrighteous may be condemned in the face of the whole World. That this is the will of God we learn from the Sacred Writ: and where can it be learnt but there? Therefore for these men to Argue, and reason the matter, notwithstanding the express will and appointment of God, is a sign of a very perverse and irreligious frame of mind. Is not the Transaction of the Last day represented to us as a Formal Judiciary Process? Doth not the Scripture speak of the *Judg*, Acts 10.42. 2 Tim. 4.8. Heb. 12.23.

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* In Heb. 9. 27. † De V. R. l. 3. c. 33.

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Jam. 5. 9. of the *Judgment-seat*, Rom. 14. 10. 2 Cor. 5. 10. or the *Throne* or *Tribunal* for *Judgment*, Rev. 20. 11? and yet will there be no *Judging*? Is it not said with particular respect to that day, that *God will bring to light the hidden things of darkness, and make manifest the counsels of the hearts?* 1 Cor. 4. 5. Is it not said, *he will bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil?* Eccl. 12. 14. And do we question then whether there will be this *Judicial Action*, which we properly call *Judging* or *Trying*? If there shall be this *Manifestation* of the *Hearts and Actions* of Men, can we imagine that *rewarding* and *punishing* at that day are the very same with *Judging*?

Further, it is said expressly that then Men shall give an *Account*, viz. of their words and actions, Mat. 12. 36. Heb. 13. 17. 1 Pet. 4. 5. and can any but *Volkelin* imagine that * *this Form of Speech signifies that they shall be punished, if they be guilty of such and such Crimes?* Again, in the Description of the General Resurrection and Last Judgment it is said, *The Books were opened, and the dead were judged out of those*

those things that were written in the books, Rev. 20. 12. which imports that there shall be a Scanning of their Lives ; their Thoughts , words and deeds shall be plainly Discover'd : these as well as the Persons of Men shall *appear* before the Judgment-Seat of Christ, they shall be manifested and laid open. Thus the Socinian Error, as it is repugnant to Good Reason and Common Sense, so it contradicts the Holy Book of God, and the Revelation made to us there.

But this is not all, can there be a greater Gratification (excepting what I shall mention next) to all Atheists than this, that none of their actions shall be accounted for ? Let men blaspheme, curse God and Man, abjure Religion, persecute the faithful Professors of it, give themselves up to all manner of Debauchery and Immorality, and live and die in the commission of all that is impious and execrable : yet they shall never hold up their hands for this at the Last Bar, there shall be no particular Account given or taken of any thing of this nature. Yea, let Men live all their Days in a course of Dissembling, in a mere form of Godliness, in an external Shew of Religion, whilst they inwardly abhor all that
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is Good and Vertuous: nay, let them be guilty of the most horrid villanies and impieties in secret, let them privily commit murder, adultery, incest, and whatever fact is Horrid and Detestable, and let them descend into the grave with the guilt of these upon them, without the least motions of Godly Sorrow and Repentance; yet be it known to them that they shall never be Examined concerning any of these past actions, no not concerning the most secret of them. Whatever Enormities they have been guilty of here, they shall be passed by in silence hereafter, and never be mention'd to their Shame and reproach. Surely this doctrine was calculated for the Meridian of those whom I before named. Surely none but persons of *Atheistical* Principles could, or would vent such Conceptions as these, and none but those who are Lovers of them can embrace them.

The last thing which I propounded to speak of under this Head of my Discourse is the *Punishment* which is awarded at that Final Close of the world. And here I shall shew that the *Socinians* have wretchedly perverted the Holy Scriptures, and have thereby gratified those persons who live without God in the world,

world, and make their Lusts the only Rule of their actions. Though they generally grant that the Ungodly shall rise at the last day, yet they tell us that immediately after that they shall be Annihilated, or, which is the same thing, *they shall utterly cease, and eternally perish*, * as Socinus expressly saith. This *Perishing of the wicked* was at first but hinted by this Writer, and therefore a † Judicious Author calls it *the Covert Doctrine of the Socinian*: but afterwards || he and others were plain and open enough: for according to him the Punishment of the wicked is a Total and Eternal *Dissolution*; not a Perpetual Torment, but a perpetual *Extinction*. ** Smalcus interprets Mat. 10. 28. where Christ threatens *destruction both of soul and body in hell*, of the utter *Perdition* of them, and not of the *Tormenting* of them. †† He propounds it as credible that Ungodly Men, as well as Devils, are to be utterly destroyed and annihilated, and that the Righteous only shall survive. And if he did not believe it, why did he make Reply

* In Johan. 1. 11. † Bishop Pearson on the 12 Article of the Creed. || Resp. ad defens. Puc. cap. 8. * Cont. Meisner. †† Disp. de Baptismo. Disp. 7. de Extremo Judicio.

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ply to those places of Scripture which are produced to prove the contrary, as you may see in his *Disputation concerning the Last Judgment*? In the * same place he hath these words, *The Soul or Spirit can't be cast into hell, because according to Solomon it returns unto God.* † *Slichtingius* is positive that all the future Punishment of the Reprobate is that they shall be eternally destroyed or consumed. According to ‖ *Crellius* the punishment of Christ's Enemies after the day of Judgment ends in the *Delection* of them. I'll mention ** one Writer more, whose words are these, *God will inflict upon no man a Punishment that is greater than his Demerits: now, there can be no Sins so grievous as to equal Eternal Torments. Eternity is a long time, and this is the Greatest Punishment that can be to be deprived forever of eternal happiness, and to perish forever.* As for the *English Socinians*, they are presumed to write after the Copy of their † † Countryman, who hath publicly told the world that all the Wicked are to be burnt up, and to perish eternally,

* Cont. Frantz. disp. 7. de extremo judicio. † In Hebr. 10. 27. ‖ Comment. in 1 Cor. 15. ** Wolzogen Comment. in 25. chap. Matth. v. 46. † † J. Bidle. Script. Catech. chap. last.

ly, and never to be any more. And I have lately receiv'd it from a Professed Friend of the Gentleman whom I have had to do with about the *One Article*, that he hath sometime express'd his thoughts to this purpose concerning the Eternity of Hell-Torments, when it hath been propounded to him : but he knows best whether he hath given occasion for such a Report.

It is certain that this is a doctrine disallow'd of by the Church of Christ in all ages, and therefore disallow'd because repugnant to those discoveries of God's will which we have in the infallible Writings of the Evangelists and Apostles. Our Saviour told the inhabitants of *Chorazin* and *Bethsaida* that it should be *more tolerable for those of Tyre and Sidon in the day of judgement than for them*, Luke 10. 14. And again, he saith, *It shall be more tolerable for Sodom and Gomorrah in that day than for that city which receiv'd not his Apostles*, Mat. 10. 15 But could he thus speak if the *Racovian* Position be true, that the Punishment allotted to the wicked at the last day is their Utter *Dissolution*? Can the condition of some persons be *more tolerable* than that of others, if their Punishment be the very Same? And must

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must it not be the same if it be Annihilation? This makes the punishment of all Equal, for one can't be more Annihilated than another, and consequently it can't be *more tolerable* for one than another. But if we embrace the other Assertion, *viz.* that the Wicked being raised to life at the last day shall be continued in that life for ever, that thereby they may suffer that Torment which they deserve for their Sins, then we may understand what our Saviour saith, then we may apprehend how it shall be *more tolerable* for some than others at the day of Judgment: that is, the Misery of the damned shall be proportion'd to their Crimes, they shall be punish'd according to the Heinousness of their Enormities. *mighty men shall be mightily tormented.* But there can be no such thing as this, there be an utter *Extinction* of the wicked at the last day. If their very *persons* perish they are incapable of any Punishment and if that be true, it can't be said it shall be *more tolerable* for one than another, which yet is the determination of our Saviour himself.

Again, is it reasonable to believe that the Reprobate shall perish and be extinct when the Holy Scriptures assure us that they

to Irreligion and Atheism. III

they shall be cast into everlasting fire? Mat. 18. 8. which is call'd *Hell-fire* in the next verse; and when we are ascertain'd they shall at the last day depart into everlasting fire, Mat. 25. 41. which in the last verse of that chapter is call'd *everlasting punishment*; Is it the meaning of this Direful Doom that they shall cease to be; and sink into Nothing? Is it the punishment of the Cursed at that day that they shall be void of all sense of pain and misery, i. e. that they shall be incapable of any Punishment? yes, this is the interpretation which the *Socinians* put upon the words. Particularly * *Smalcus* and † *Crellius* urge this notion of *Everlasting Fire*, and make it to be of the same signification with *Eternal Perdition*, *Destruction*, or *Annihilation*. But how absurdly is this done, when this *Everlasting Fire*, to confirm us in the belief of the *Endless Perpetuity* of it, is in other places of the Gospel term'd *Unquenchable fire*, as in Mat. 3. 12. and in || five verses (which is exceeding remarkable) in Mark 9. it is call'd *the fire that is not quenched*, and *that never shall be quenched*.

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* Cont. Frantz. disp. 7. † Comment. in 1 Cor. 15. || 43, 44, 45, 46, 48.

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I argue then thus, That Fire which is *unquenchable*, which shall never be extinguish'd is of Endless duration: but Hell-fire is such, therefore it is of endless duration. It is impossible to withstand the force of this Argument. I do not say it is impossible for a Whiffling Disputer, one that delights in Cavelling, to raise an Objection against it, for what Truth is there (though never so Great) which the Wit and Sophistry of wrangling heads cannot suggest something against? But this I say, it is impossible that any one who is serious and in good earnest, and hath a reverence for the Holy Scriptures should not acknowledg that the *Eternity* of the Infernal Torments is fully declared and confirmed by this fore-said expression of *Unquenchable Fire*. And we are to reckon all the forementioned Texts as so many different and distinct Proofs of the *eternal* duration of that Punishment which the wicked shall undergo.

And this is call'd not only *fire that is not*, and *shall not be quench'd*, but the *Worm that dies not*, Mark 9. 44, 46. which cannot with any shew of sense or reason be synonymous with *Annihilation*. Shall these men then be call'd *Rational* (tho

I know none call them so but themselves and their Admirers) who assert the contrary? Do they not shew themselves Masters of Great Reason when they tell us that *the Worm which dies not*, is that *which utterly ceases to be*, when they hold that *not to be at all is being in everlasting fire or punishment*? Those that can assent to these Propositions are Reasonable Men indeed: Yes, in their own esteem, but not otherwise. Whence perhaps it was that *Volkelius* (who in other matters sticks close to the *Racovians*) by reason of the gross Inconsistency of this Opinion was offended at it, as appears from *Sociinus's Sixth Epistle* to him: and we do not find in his Writings (as is noted by * *Bishop Pearson*) that he ever assented to it.

I might alledg 2 *Cor. 5. 10*, a place which not only shews that the *same body rises* (for which I made mention of it before) but also that the wicked shall be punish'd afterwards in their bodies, for the *receiving the things in their bodies* (the word *done* being not in the Original, nor need it be in the Translation) is their being dealt with in way of Punishment or

I Reward,

* On the 11th. Article of the Creed.

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Reward as to their bodies, which cannot be unless they subsist both in body and soul, to endure that Punishment, or to enjoy that Reward. This I conceive is very clear, and it is impossible to reconcile it with their being reduced to Nothing, with their perishing for ever.

But it is *Objected* that in the Scripture it is often said of the Wicked, that they shall be *destroyed*, they shall *perish*, they shall *die*, which is as much as to say, they shall be Annihilated, they shall be deprived of their Essence. I Answer briefly, they mistake the meaning of those expressions, for it is plain and manifest from what hath been premised that these terms *destruction*, *perdition*, *death* denote not the Privation of Existence, but of the former state and condition which they were in, and their Changing it for one that is eternally Miserable. To an unprejudiced and discerning eye, and that attends to the Style of Scripture, it is evident that these expressions signify the utter Separation of the damned from God; and the undergoing of his Wrath to eternity; and consequently they imply Pain and Torment, yea the never-ceasing infliction of them unto endless ages. This is that which is meant by the *second death* threatened

threatned to the Wicked, Rev. 20. 14, 15. 21. 8. for in those places we find that *the lake of Fire* and *the second death* are synonymous, which shews that the *death* of the Damned is no other than their Everlasting Punishment, their being tormented in the flames of the *everlasting fire* before mentioned.

But notwithstanding this, the *Socinians* persist in their Opinion, and flatly deny the Perpetuity of Hell-Torments. Which is that which the *Atheist* would have, that which he constantly professes as his belief, that after death the Soul perishes; or if it chances to hold out in its Subsistence some time, yet at last it will vanish into a Non-entity. There cannot be a more Pernicious Doctrine than this, for first it diminishes the Guilt of Sin, as if it did not deserve Eternal Torments, as if these were above the demerits of the Greatest Sins and Enormities, for so the *Racovian* Writers speak. Again, this gives Men occasion to deny the Wisdom and Justice of God, which is a considerable Step to Atheism. To what end and purpose do Reprobates rise again, and are brought to Judgment, if there shall immediately follow an utter Extinction of them? Doth the Great Ru-

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ler of the world shew himself Just if they be neither punish'd in this life (as often it happens) nor in another ? *Shall not the Judge of all the World do right ?* And can he do so if they that have done all the Mischief imaginable to others, shall feel none themselves here or hereafter ?

Moreover, this encourages men in the commission of Sin, for they cheer themselves with this that they shall presently have an end of their Misery, there shall be a speedy release from their Pains, their Torments (if there be any) shall quickly have an end, for they are told by *Socinus's* disciples that *Everlasting Fire* will soon be extinguish'd, that *the Worm which never dies* is Mortal. This, I say, must needs animate men in their sinful and vicious enterprizes: for they will not be backward to make such Conclusions as these, we may venture to live as we list seeing there will be no Penalty inflicted upon us that will last long, seeing the Punishment of our sins will soon have a period. Indeed such an Inference from the Doctrine is genuine, and no other could be expected to be made by these persons. Wherefore as long as the Premises are entertain'd, we must look for no other Deductions. It is true, it hath happen'd
some

sometimes that their own Principles and Maxims have not had an immediate influence upon them in their Acting, they do not follow the natural conduct of them. But this is certain, the nature of their principles promotes a vicious life : these are in themselves apt to excite men to all sin and wickedness. As on the contrary, the belief of the Endless Punishment which is denounced against Impenitent Sinners quickens men in their Repentance, is an Effectual Motive to them to forsake their Sins, is a Powerful Incitement to the performance of all Christian Offices, and whatever is pleasing unto God. Take away this, and what a Damp is there to Vertue and Religion? Shall the worst and vilest men live here in splendor and in a fruition of all things according to their hearts desire, and shall they afterwards meet with no Penalty for all their cursed actions? Must they only be deprived of their beings, and at the same time of the sense of all that is painful or hurtful? In short, shall they neither be punish'd here, nor hereafter? Or is this all their Punishment, not to suffer any? Then *Hell* is but a Fable (as some of the Poets represented it,) then *Damnation* is but a Fiction. And who will not add,

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that this is the high Road to *Atheism*. These are the things that make *Socinianism* so plausible at this day, this makes all men of Atheistical Principles and Debauch'd Lives cry it up, for it quenches the flames of Hell-Fire, which men have been so much affrighted with.

Hence we may guess that *Racovianism* will be a Fashionable Doctrine, if there be no Check put to it. It is no wonder that so many persons favour it, that those who defend it are Applauded. The reason of this is plain, They present them with such a Scheme of Religion (for it is likely they'll call it so) as is grateful to their Vicious Inclinations, and assures them of Impunity after all the most heinous and enormous actions of their lives. These men truly are to be pitied, for they can discourse and argue very well if they please; some of them have a good Talent that way, only they abuse it. They are great Admirers of Reason, and yet they are so far misled as to imbibed such an irrational and groundless notion as this, that not only the bodies but the souls of all the Wicked shall perish and be annihilated. Some of the Wise *Pagans* express'd their belief of the Immortal State even of the Worst Men:

Men: but these *Rationalists* absolutely renounce it, and thereby shew themselves worse than *Pagans*, (and which is worst of all) miserably plunge themselves and others into that *lake of everlasting fire* which they scoff at.

CHAP. VI.

These men have dangerous assertions concerning Christianity, as 1. That there is but One Single Article of Christian Faith necessarily requisite to be believed, viz. that Jesus is the Messias. Some Reflections on the Writer that lately maintain'd this Opinion. Remarks upon those that applaud his sentiments. His unhappy enterprize briefly described and condemned. He and his friends by their Publick Silence confess their Inability to return an Answer. But yet they are heard to rage, and thereby discover an impotent Passion, which argues Guilt. 2. They hold that all doctrines in Christianity are to be subject to the strictest Test of Humane Reason. This shew'd to be the Sense of the very English Socinians. How the Rule

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of Reason is to be applied. What the Foreign and English Unitarians assert at one time, they deny at another. Thereby they give proof of their Changeableness. At the same time they betray their Cause, and against their wills befriended the Truth. 3. They hold that there are no Mysteries in Christianity. The late Asserter of this Opinion reflected on. It is against Reason and Scripture. Some Exceptions answered. Christianity itself is endangered by this doctrine.

Fifthly, their notions concerning Christianity it self are very unsafe and dangerous. I will take notice here of three of them: The first is an Assertion lately vented, or rather lately furbush'd up, and in some formality presented to the world by one that is a Well-Will'd to the *Racovian* way. I mean Mr. *Locke*: for now it is the Catholick belief and vogue of his very Friends and Favourers that he is the Author of the late Treatise concerning *the Reasonableness of Christianity*. And seeing his own Friends and Admirers call it by his name, I hope it is no offence in me to do so. The Summ of it is this, that in all the books of the NEW TESTAMENT there is but One Single Article

Article of Christian Faith necessarily requisite to be believed and assented to by us : and this Article is no other than this, that JESUS IS THE MESSIAS. I have elsewhere proved this to be a *Socinian* doctrine : and it is well known that a *Professed Unitarian* (of a considerable standing in the world) hath publicly asserted this Proposition *in terminis*, and hath labour'd to defend it, and dedicates his undertakings to Mr. *Lock*. They both confidently aver that the sole believing of this constitutes a Christian, and a Member of Christ; and there is no necessity, in order to salvation, that any thing more should be the object of our belief. This is the doctrine which they industriously maintain : but how Unreasonable and Groundless it is, I have made evident in another place (to which I refer the Reader) where I have shew'd that this is one way to extirpate the Christian Religion out of the world, and to introduce Infidelity. Only at present I insert it here to make up the *Socinian Farce*. It was not proper to leave it out of the *Rhapsody of Heretical Opinions* which those men are Professors of. Having spoken so largely of it already, I will now only make two or three Reflections on it and its Author, and so dismiss it.

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It may be observ'd that * he began first to deny the *Natural Notions and Principles* that Mens Minds furnish them with: and this was an Introduction to his late enterprize. He by no means allows of *Connate Idea's*, those Treasuries of all Natural Knowledg. It is remarkable that he that is so much against the *Scholastic Way*, and *Systems*, yet maintains the Old Maxim of the *Schools*, that the Understanding is a mere Blank, with nothing written in it. Where it might be noted further that herein he exactly agrees with † *Socinus*, whose words I quoted before. Though these *Natural Impressions* in all mens minds are the foundation of Religion, and the Standard of Truth as well as of Morality, yet he wholly renounces them. But if this Gentleman had followed *Socinus* in nothing but this, or matters of the like nature, I should never have mention'd it, for though it is my persuasion that there are these Innate Notices and Idea's in humane souls, yet I censure no man for his mere dissenting from me in this Speculative Point. That which I only observe now is that from his laying
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* In his *Treatise of Humane Understanding*, book 1.
† *Prælect.* cap. 2.

aside those *Natural Principles* he proceeds to slight the *Christian ones*, to curtail the *Articles of our Faith*, to ravish *Christianity* it self from us.

And whereas he tells us he designed his Book for *Novices and Weak Christians*, he cannot but be ashamed of such an *Evafion*; for whether *Christians* be weak or strong, the *Necessary and Indispensable* doctrines of *Christianity* must not be conceal'd from them, much less must they be denied for their sake. This were to make a *Double Christianity*, which is a strong and unaccountable representation of it, not unlike the *Conceit* of some *Jewish Doctors*, who say there is a *Messias* the Son of *Joseph*, and a *Messias* the Son of *David*, a humble and poor *Messias*, and a glorious or pompous one. Surely the Gentleman cannot forbear blushing at such pitiful *Inventions* as these, which are so like his own. I know nothing can excuse him but what his own Pen hath suggested in another place, where he cries out * *Is there any thing so extravagant as the imaginations of men's brains? where is the head that hath no Chimera's in it?*

Here

* *Essay of Humane Understanding*, book 4. chap. 4.

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Here I would observe likewise what sort of people admire his Notions, and applaud his late enterprize about *One Article of Christianity only*. There is very much to be gathered from this, viz. what kind of persons are eager to embrace his Sentiments, and to commend them to the world. The Author of a late little Piece, entitul'd *a Letter to the Deists*, declares that * *all that Jesus Christ made essential to Christianity is evidently an improvement of Natural Religion*, in which words he comprises the Summ of *Deism*, and consequently lets us know what he is, and that he writ that *Letter* to himself. To give us a farther insight into his own Character, he falls upon *Preachers*, and stiles their Sermons *pedantick forms of Pulpit-speeches*, Pag. 133. and in the same place talks of *tricking the Priests out of their Trade which is so much complain'd against*. And then, within a few pages after comes *Mr. Lock's Encomium*, pag. 136, &c. Though the *Priests* and *Pulpit-men* of this age be so intolerable, yet *Mr. Lock* makes amends for their defect. This Great Figure compounds for those Cyphers. Wherefore in a religious fit

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(as it were) he blesses God for this Writer's *Reasonableness of Christianity*, and professes he finds it an evidence that he is not able to resist, because (poor Gentleman) he is not willing. Then he rehearſes Mr. Lock's beloved Proposition, and vouches it, viz. that * *Nothing but this alone, namely that [Jesus Christ is the Meſſias] is required absolutely to denote and characterize a man a Christian.* And this Zealous Profelyte adds further that all are *Seſtaries* that offer other notions than Mr. Lock hath in that book, that draught of *Christianity*, as he calls it. Thus we ſee who are Mr. Lock's Admirers. *Deiſm* and an *Antipathy againſt Priests* (i. e. all Professed Miniſters and Guides in Religion) are neceſſary qualifications in order to being his Converts.

An † other Writer compares him to David, Good King David (ſo he words it) and me to *Shimei*, as if the Reaſons I had offer'd againſt his late writings had been no other than *Cuſing* of him. But would you know what manner of man this is that is ſuch an Abettor of the Author of the late *Reasonableness of Christianity*,

* P. 149, 150. † See Miscellaneous Letters for the Month of September, 1695. page 465.

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anity, and so severe upon the Animadverter on it? You may partly learn it from this Position which he publicly maintains, that *in the beginning of the book of Job there are odd, if not impossible passages told of Satan and the sons of God, of Job himself, his wife, his children and friends*. And he determines it to be a mere *Fable made by some idle Jew*: and afterwards he calls it a *Monstrous Story*. And abundance of such like impious stuff you may meet with in the Pamphlet he hath published to the world. This may in some part satisfy the Reader *what kind of men* they are that defend and patronize Mr. Locke's late Assertions. A man may for the most part make a judgment of an Author by those that approve of and extremely magnifie his undertakings. And generally those that publish them are of the like kidney. If these be for *Divine Metaphysics*, it is probable the Writer proves so too.

I am apt to think well of the Gentleman himself who was the Collector of the *Reasonableness of Christianity*, but I pity him for his unhappy choice of his Notion, and his more unhappy and successful defending it, wherein he strains upon his Reason and Conscience, to support

port his Cause: otherwise he would not have used such Arguments as he doth, and repeated them. He had got some credit by his former attempts concerning *Humane Understanding* and *Education*; and now his Name being up, he is further tempted to shew his Parts, and to discover his great antipathy against *Systems*, which he every where strikes at; the design of which is to establish one of his own, or to foster *Scepticism* by beating down all others. He unfortunately engages in a Province above his capacity, and boldly attempting to correct and amend *Christianity*, overthrows it. He makes our *Saviour* a Coward, he turns the *Epistles* of the *Apostles* into waste paper, he perverts the plain words of the *Gospels*, and he misrepresents and doubts of the most *Fundamental Articles* of the Christian Religion. One would wonder that such wild conceptions should possess any thinking head. It is strange that any serious man can believe these things, and frame such thoughts of Christianity. It is true, the *Fundamental Articles* of our Belief are few; but there is a difference between *a few* and but *one only*, which is the thing that this Writer maintains, even with the hazard of his judgment,

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ment, and the forfeiture of his formerly acquired reputation.

But he and his Friends (the *One-Article-men*) seem to have made Satisfaction by their profound Silence lately, whereby they acknowledg to the world that they have Nothing to say in reply to what I lately laid to their charge, and fully proved against them, both with relation to this Gentleman in particular, and to the Professed *Socnians* in common. Some of them faintly give out that I have mistaken Mr. *Lock*; If so, then they would oblige the world by shewing the Mistake, and letting men see wherein and in what instances I have misapprehended his sense and meaning. He that pretends to bear such a Love to the *bulk of mankind*, should now shew it: and so he would, if he could. If their case had not been desperate, I should have heard from them before this, for 'tis well known that our *Modern Unitarians* court all opportunities of setting the Press on work. And they had time to do it before his Majesty's *Injunctions* were publish'd: not to say, that some of them have ventured to the Press since. Besides, these *Injunctions*, I conceive, debar them not from clearing themselves (if they could) from those substantial

stantial Objections and Exceptions which have been made against their Assertions. Wherefore I take it to be an unquestionable verity, that these men, who were voted such Champions by the Party, are vanquished, and that they *have not Answered* because they *could not*.

But from all hands I hear that their more retired language and countenances speak their extraordinary disturbance and disorder of Mind. It is observed that some of them cannot conceal their great Regret and Passion, but in a Raving Manner express their dislike of what I have writ. Which I take to be an Infalible Argument that they are baffled, that they are wounded under the fifth rib. For they having no supports from Reason and Arguments, therefore they fly to down-right Raillery. Thus they let their Cause die, because they cannot keep it alive. And indeed, as it is observ'd of less perfect Animals, which are hastily form'd and produced, that they are short-lived; so fares it with Opinions that are defective and imperfect, and found out of a sudden, they are generally exploded in a short time, and scarcely survive their Chief Authors. This, it is probable, will be the fate of the foresaid Deficient

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and Maim'd Opinion about *One Article*: this Mulhrom Notion that hath no root and foundation, will soon decay and come to nothing.

Another Dangerous Notion relating to the *Christian Religion* is, that every thing in it is to be submitted to the exactness of *Reason*, and what will not bear that Test, is no part of Christianity. *Socinianism* was first of all founded on this basis, this was the main thing that was insisted upon. *Socinus* makes it his business to destroy the doctrines of *Original Sin*, of the *Holy Trinity*, of *Christ's Satisfaction*, of *Baptism*, &c. by force of Reason. *Demonstrations are to be required in all things that concern our Salvation*, saith * *Smalcus*. And even at this day this Suggestion of theirs is as useful to the *New Socinians* as the Rain-deers of *Lapland* to the inhabitants of that Country, which serve them for all uses. They can evade plain places of Scripture, they can overturn the foundations of Religion, they can settle their own Opinions, they can impose upon the belief of mankind by this one Artifice. It is but setting up this *Idol*, and then presently they sacrifice all the Great My-
steries

* Refut. lib. de Verbo Incarnato. cap. 3.

steries and Truths of Christianity to it. When the Trinitarians assert the doctrine of Christ's Divinity, when they maintain the Incarnation of the Son of God, when they affirm that there are Three Personalities or Subsistencies in the Deity, and when they profess their assent to other the like Articles of the Christian Faith, they are cried out against because they are *not level to humane conceptions, no Idea can be formed of them, they contradict our Natural Notions*; and for this reason alone they are laid aside by them as *Contradictions, Absurdities, Impossibilities, Pure Non-sense*, for so they are wont to express themselves in their late Writings. They boast that ** theirs is an Accountable and Reasonable Faith*, when they deny the Trinity. In an † other place they reject this doctrine because it is against the dictate of *Reason*: and they argue from this against the *Incarnation*, or the *Union of the Two Natures* in Christ. At an || other time they are for *reducing all things to Common Sense*. And lastly, they peremptorily determine that

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* History of the Unitarians, pag. 24. † A Defence of the brief History of the Unitarians. || Some Thoughts upon Dr. Sherlock's Vindication of the Trinity.

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* *what is above our Reason to apprehend, is also above our belief*; and consequently because the doctrine of the *Trinity* (as well as some other sublime Points) is above their Reason, it staggers their belief, nay (which is more) it is utterly renounced by them.

I thought fit to add these passages (out of their Modern Prints) to those which I had occasion to mention before in my *Discourse concerning the Causes of Atheism*, that it may appear, whatever the Late Unitarians pretend, that they own this Maxim, that every thing in Religion is to be submitted to the searches of Reason. But certainly this is a Principle that destroys *Christianity*, for a great part of this is founded on mere Revelation, and the discoveries of God's will which transcend our reasonings : and therefore it is a vanity to think that Reason must determine all in the Christian Religion. It is true, Natural Reason was placed in us by Him who is the Father of Lights, and we must not attempt to extinguish it : but neither must this Candle presume to take upon it the office of the Sun, to act beyond its proper strength and power.

* Letter to the Clergy of both Universities. chap. 10.

power. *Reason* is like the *Rule* with which we measure things : to know the length or breadth of them we apply the Rule to them, and so find out the just dimensions of them. But then we undertake to measure *Bodies*, which are of a certain length and breadth, such as our Rule will serve to measure : else there is no use of the Rule. In a resembling sort, what we would measure and comprehend by the Rule of Reason must be Finite, *i. e.* proportioned to our Reason. The things which are Infinite and Immenſe are not to be measured by this Scanty Rule ; ſuch are the Divine Nature, the Sacred Trinity, the Union of God and Man, &c. Reason muſt act according to its due Meaſures, and be employed according to the Strengths which are allow'd it. It muſt not determine in thoſe things which are not of its cognizance, and ſuch are Supernatural and Divine Myſteries. There are no Demonſtrative Arguments in things of this nature, neither are they neceſſary. We are to acquieſce in God's Word : that is ſufficient Reason. And accordingly all the Great and Wiſe Men of this age, (as well as of former ones) all perſons of the moſt penetrating judg-

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ment, of the most extraordinary sagacity rest in this, and are satisfied. But the New Disciples of *Socinus* pretend to be men of greater sense and understanding, and demand of us to make out every thing in the Christian Religion, even the profoundest matters of it, by strict rules of Reason and Logick. Thus (as I had occasion not long since to observe) they joyn with the *Deists* to root out Christianity, and use the same methods and art that they do. They irrationally extol humane Reason, and extravagantly oppose it to Reveal'd Religion, so as to exclude this latter, and to vilifie the Author of it. And thus it will appear at last that *Atheism* lurks under the refined name of *Deism*.

This very Notion of the excessive sway of Natural Reason in matters of Religion, hath had a great and malignant influence upon some Others, who are not *Profess'd Socinians*, as a * Learned Writer (though of a different perswasion from the *Church of England*) hath observed, " In pursuit (saith he) of the same Principles with those of the men of this way, not a few begin absolutely

‡ Dr. Owen, of Apostacy.

“to submit the Scripture and every
“thing contain’d in it to the judgment
“and sentence of their own Reason,
“which is the true Form and Spirit of
“*Socinianism* visibly acting it self with
“some more than ordinary confidence.
“What is suited unto their Reason they
“will receive; and what is not so, let it
“be affirmed an hundred times in the
“Scripture, they will reject with the
“same ease and confidence as if they were
“*Imaginations* of men like themselves.
“Both books that are written to this pur-
“pose, and the common *discourses* of ma-
“ny do fully testify this advance of the
“Pride of the minds of men. And he is
“careless about these things who seeth
“not, that the next Stage is downright
“*Atheism*. This is that Dunghil which
“such blazing exhalations of Pride at last
“fall into. It seems there are Others,
besides me, that have had an apprehen-
sion that *Socinianism* tends directly to
Atheism.

But see the mighty Prevalency of
Truth! It will forcibly make its way,
even from the mouths of its professed Ad-
versaries. The *Old* and *New Socinians*
(as you heard before) agreed in this
that Reason is the sole Judg in matters of

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Faith, and that what is *above Reason* is not the object of our belief. And yet both these sorts of men at other times abjure these Propositions as false and erroneous, and thereby palpably contradict themselves, * *Smalcus* expressly avers that *Faith is above* (though not contrary) to *Reason*. And in his † *Catechism* he lets us know *the knowledg of the way to immortal life and happiness far exceeds humane Reason*; and he quotes 1 Cor. 2. 14. for it. Again, he grants that || *there are things which we ought to believe, though we cannot render any reasons of them*. And in the Margin, *things expressly written are to be believed, although the reasons of them appear not*. And more fully yet, in the name of the Racovian Brethren he makes this Confession, * * *We freely acknowledge that there are many things in the Christian Religion which surpass Reason, but yet they are of necessity to be believ'd by us, on this very consideration, that though they exceed Reason, yet they are deliver'd in Sacred Scripture, and they are very agreeable to that Reason which they exceed*.

But

* Refut. lib. de Verbo incarnato. cap. 9. † De viâ salut. cap. 1. Qu. & Resp. 7. || Refut. lib. de V. J. cap. 8.
 * * Cont. Frantz. disp. 3, de Sacrament.

But how do our late Penmen approve of this? Very well, for they declare that ** Revelation is to be preferred before the clearest Demonstration of our Reason.* Whence it appears that the Unitarians deny what they have in other places affirm'd, they disown what at other times they assert. And so they betray their own Cause, and patronize ours: so *Truth* discovers and defends it self, though for a while stifled or disguised. And thus it is manifest that We are in the right, *even our Enemies themselves being judges.*

Only here it is worth observing how flitting, how shifting, how changeable Sozzo's Pupils are. Are they not to be deem'd very slippery Gentlemen when they thus say, and unsay? They have alter'd the *Racovian Catechism* more than once, and they may do it again when they see occasion. And it is visible how our *English Socinians* vary their Note, and affect to differ from themselves. Whereby they let us know that they are unmindful of the Jewish Proverb, *When occasion serves we may gainsay others, but at no time must a man contradict himself.*

The

* A Letter of Resolution concerning the doctrine of the Trinity. p. 1.

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The Third Beloved Conceit of theirs concerning *Christianity* is, that there are no *Mysteries* in it. Which indeed follows upon the former Opinion, for if nothing is to be believ'd in the Christian Religion but what is made out by Exact Reason, then there is nothing Mystical and Obscure in it. This is a Point mightily urg'd of late by our homebred *Racovians* and their Adherents, who have publish'd a small Essay entituled [*An Impartial Account of the word *Mystery* as it is taken in the Holy Scripture,*] where they camingly tell us that *MYSTERY is the Tutelar God of the New Systems framed by Worldly Christians:* and it is *the Vail of Absurdities,* and such like foolish representations they make of it; and think themselves very Witty and Piquant when they call the Trinitarians *Mystery-men*, as doth the *Examiner* of the *Exceptions* against Mr. L's *Reasonableness*, &c. But (which is far worse) they pervert the meaning of the Sacred Writ, and wilfully (I fear) represent the word *Mystery* otherwise than it is used in the New Testament, of which I hope to give the Reader an account some other time, and to settle the true sense and import of the word as it is applied in those Holy Writings.

For

All that I will say at present is that True and Substantial Reason informs us, if we attend to it, that God's bare Word is sufficient to determine our assent and belief: and the Holy Scriptures acquaint us that there are Unsearchable * *Mysteries* in the Christian Religion; that there is *hidden wisdom*, 1 Cor. 2. 7. that there are *deep things of God*, v. 10. that there are *things hard to be understood*, 2 Pet. 3. 16. that *we know in part, and see through a glass darkly*, 1 Cor. 13. All which, and many other passages in Sacred Writ assure us that there are Unfathomable Depths, Unconceivable Abstrusities in Christianity, and that it is out of our ken and reach to apprehend them. Therefore we are obliged to believe some things which are unaccountable to our knowledge and reason. Yea indeed, the proper matter of Faith are those things which we cannot have any notice of by the mere natural exercise of our faculties. *Revelation* here is enough, as was said before, and we ought (and that with the greatest *Reason*) to depend upon it entirely, because we know it is Infallible.

But

* Mat. 13. 35. 1 Cor. 2. 7. Eph. 6. 19. Col. 2. 2. 1 Tim. 3. 16.

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But because I intend at another time to insist particularly on the proof of this Proposition, that *Christianity not only was, but is a Great Mystery*, I will not prevent myself here. Let it only suffice at present that I have caution'd the Reader against our Adversary's groundless Assertion, that there is nothing dark and obscure in the Christian doctrines, that there is no such thing as *Mystery* in any of the Articles belonging to this Holy Institution. They pretend to oblige the world by divulging and laying all open to the Vulgar. Others are dark, intricate, perplex'd and muddy, but they only are the Authors that are Clear and Bright, and write with shining *Japan Ink*. In brief, they and the *Deists* talk much of *the Oracles of Reason*, and brag of their making all things out by these, though generally they prove as vain and idle as the *Reasons of Etymologists*, and the common *Rationales* of the Roman Service and Rites.

But here perhaps it will be *Objected* that I have in this and the foregoing particular misrepresented these men, for it will be said that in one of their Writings it is positively asserted that * *there are some My.*

* An Impartial Account of the word *Mystery*, &c.

Mysteries and incomprehensible Secrets in Religion. To which I answer, This Author explains his meaning afterwards, and thereby shews what he holds, for this is one of his Propositions, that *we must not give the name of Mystery to those doctrines which are contrary to the light of Nature or Reason*, and he means by these doctrines all those Divine Truths in the Gospel which are *above* our Natural Reason, and which we cannot comprehend and discern by the light of Nature; and so it appears that this Writer, though he seems to allow of *Mysteries*, yet in reality he disowns them, which is no infrequent thing with them.

But it will be said that another of their Authors is of opinion that ** there are some things to be believed which we cannot comprehend*. I answer 1. Whatever he and some of late assert, it is certain that it was a receiv'd and acknowledg'd opinion among the *Socinians* heretofore that nothing is to be believed but what we can comprehend. It was a Standing Principle with them all, Not to admit any Article into their Creed but what they could

* Considerations on the Explications of the doctrine of the Trinity.

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could make out by exact Reason; and therefore it is well known that they rejected the doctrine of the Trinity and other Great Articles of the Christian Faith because they could not fathom them by Reason. This was the approved Notion in *Socinus's* days, and in *Crellinus's* (as hath been shew'd in another place).

2. I answer that this very Author himself in that place where he throws off this Old Socinian doctrine, takes it up again, and falls to proving that there is nothing in Religion, be it never so high, but may be comprehended; he is so bold and confident as to say that we have *as clear, distinct and adequate a conception of what is infinite and Unbounded as of a spire of Grass*, and that the nature of one is as comprehensible as the other. 3. I add this, that though this Writer and some others of the Party endeavour at other times to shift off that foresaid Principle, yet it is plain that it is *Good Socinianism* at this very day, as I have proved from some express * quotations out of the Writings of the *New English Racovians*.

But

* Some Thoughts concerning the Causes of Atheism.
p. 71, 72.

But it will be said again, that the same Author tells us that the men of his Party deny the *Articles of the Trinity and Incarnation of Christ*, &c. not because they are *Mysteries*, or because they do not comprehend them, but because they are *Contradictions*, *Impossibilities*, and pure *Non-sense*. But who sees not that *Mysteries* and *Contradictions*, &c. are the same with these persons, and that therefore they call them by that former name, because (as they would make us believe) they can't comprehend them, they have *no idea*, *no notion* of them (as they speak at other times :) and what is this but to say, They are *Mysteries*? only they choose to cloth it in a more bold and prophane sort of language, calling them *Non-sense*, *Contradictions*, &c. Thus it is evident that they impose upon the world, and whilst they cry out of *Contradictions*, are guilty of them themselves, and whilst they make a shew of believing some things *above Reason*, are really of another perswasion. It is plain then that it is their business to lift up *Reason*, so as to depress *Christianity*: it is to be fear'd that some of them are very eager against *Mysteries*, thereby to extirpate that which is deservedly stiled by the Apostle *the Mystery of Godliness*: especially

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ly they are enraged against the main branch of it; *God manifest in the flesh*. One who is no Over-valuer of Mysteries, no not of that he treats of, tells us that * *he hath no small reason to believe there are several who strike at Christianity it self, under the pretence of bringing down the value of Mysteries: much more than by the downright denying of all Mysteries in Christianity. By this Polonian Stratagem they undermine all Religion, yea, the Being, Nature and Attributes of God himself, which contain great Abstrusities, depths, and mysteries in them: and so in the sequel of this their Opinion which they so warmly defend and stickle for there is a strong bias to Atheism.*

* Some Considerations concerning the Trinity. p. 7.

C H A P. VII.

The Foreign Unitarians hold that Divine Worship may be given to a Creature. The English ones do in effect assert the same, though they pretend the contrary. Reason and Scripture are against them. They can't blame either Pagan or Popish Idolatry, being Idolaters themselves. Their Idolatry is absurd and contradictory. They deny Prayer to have been a part of God's Worship commanded under the Old Testament. The contrary proved from the Writings of the Old Testament. Their Evasions and Objections particularly answered, and found to savour of Impiety. The Observation of the Lord's day is held by them to be a Ceremonious Rite, and therefore abolish'd. And yet they allow of the keeping it as lawful. The observing of the Seventh day is in some respect Moral. The Lord's day is of Evangelical Institution, and therefore we are obliged to celebrate it. The Sacraments were appointed to be Signs and Helps of some spiritual good things. The Socinians oppose this, and most Abusively treat those Sacred Ordinances. Whence we are not to wonder at their deriding and re-

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nouncing of other parts of Christianity. Water-Baptism (as they call it) is voted by them to be unlawful. Yet they hold it not unlawful to retain the practice of it in the Church: This argues a Double Irreligion.

AND now I come to the next General Head of this present Discourse, viz. to give an account of the Socinian Worship. We found their *Doctrines* to be very bad: I believe I shall make it appear that they are as faulty as to their apprehension concerning *Religious Service* and *Adoration*. For they deny the *Divinity* of *Christ*, and yet they assert that he is to have the same Honour and Worship given to him that ought to be given to the Father, the Eternal, Allmighty, All-wise and Infinite God. It is said in the * *Brief History of the Unitarians* that the Socinians generally not only grant, but earnestly contend that *Christ* is to be worship'd and pray'd to. The Polonian Unitarians were so zealous in this matter that they excommunicated and deposed from their Ministry such of their own party as denied that *Christ* might be pray'd to, and worship'd with divine

divine worship. Socinus (*de Invocatione Christi*) peremptorily asserts the Invoking and Worshipping of *Christ*, though he be a *created thing*, as he speaks. In an^{*} other place he largely defends the lawfulness and necessity of it. And so he doth more amply yet in his Answer to *Francis David's Defence* of the contrary opinion. In † one of his *Epistles* he contends that our Saviour should be worship'd with Divine and Religious Worship, and that for this Reason, because *such Worship may be given to an other besides God*: Nay, not only to an other Person, but to an other Thing, for his opinion is that || *God may command a Log or a Stone to be worship'd if he pleases*: and if he commands these to be worship'd, he is ready to do it. He defends this ** again with great zeal and earnestness against his Adversaries that wrote against this doctrine. And to render this the more plausible, he blesses the world with this strange notion, that †† *the First Commandment concerning Worshipping of God and him alone, doth not take away from God the Power of command-*

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* Respons. ad Johan. Nievojev. † 3. ad Radec.
 || Examinat. Argument. pro Trino & Uno Deo. ** Disp.
 cont. Francken & Wiek. †† Disp. prædict.

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ing us to worship some other besides himself,
but it only forbids us to do so of our own
heads: And again in the same place, he
hath the confidence to aver that the Com-
mandment concerning worshiping of God only
was Temporary, and belong'd only to the
times of the Old Testament. This is the
summ of Socinus's Divinity, concerning
Divine Worship, and certainly it cannot
but create Astonishment in any sober
Reader.

* *Volkelius* agrees with him in both
the latter Propositions, but a Man may
from that (as well as from other Pas-
sages in his Book) gather that he had
little cause to entitle that Book [*Of the*
True Religion.] An † other of *Socinus's*
Abettors tells us that *he may be worship'd*
for a God, i. e. with divine worship, who by
nature or Essence is not God; and particu-
larly that God can command that any man
(even Socinus himself) shall be acknowledg'd
as God, and worship'd as such. And he
adds that such a one is a True God. He
largely insists on this, that there may be
more Gods worship'd than One. And at an
|| other time he undertakes the Defence
of

* De V. R. lib. 5. c. 29. † *Smale Exam. cent. error.*
|| De Errorib. Arianorum.

of this again. Nay, he advances thus far, * *It is possible for a created being to be equal to God, nor doth it imply any contradiction and absurdity, yea it is most worthy of God : and consequently the power of a created thing may be equal to that of God, and so there is no infinite disproportion between the power of God and the power of a creature.* These are the Extravagancies he runs himself into. And this he and others of the Party are forced to do, that they may maintain their worshiping of *Christ*, notwithstanding he is but a Creature.

It is true, one of the † *Modern Prints* saith, *They have not these seven years in any book professed that the like or the same honour is to be given to Christ as to God.* But this New Gang of *Unitarians* is not the Standard of *Socinianism*. There's no reason to listen to these Upstart Pretenders in this present case, for we know that all the *Arians*, and all the followers of *Socinus* have held it lawful, nay necessary to worship Christ with Divine Worship. Nay the Gentleman himself, whom I have quoted, soon after confesses that there is a *Classis of Unitarians* at

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* Exam. cent. error. † *Considerations on the Expli-
cations of the doctrine of the Trinity.*

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this day who pay Divine Honour to our Saviour, who put up their *Prayers* to him : and *Prayer* is a signal act of Divine Worship. And a * late Writer who very well knows what the *Socinians* are, and what they hold, finds fault with them for this at least, that *they worship a Creature-God*, which he condemns (and that justly) as not reconcileable to Reason. And hear what a profess'd Unitarian of this Age writ about two or three years ago, † "That our Lord Christ is "to be worship'd, was never made a "question by the Unitarians. The question is concerning the kind or sort of "Worship: Trinitarians say, he is to be "worship'd as God : we say, he is to be "worship'd as one whom *God hath exalted to be a Priest and a Saviour*, one whom "God hath given to be head over all things to the Church. This distinction is to no purpose, for even the *New Socinians* hold that Christ is *God* (and they will not stick to say, *truly God*) as he is *thus exalted*, and as he is *the Head over all things* ; therefore

* Christianity not Mysterious. † An Accurate Examination of the Principal Texts alledg'd for Christ's Divinity, chap. 10.

fore according to them he is to be worship'd *as he is truly God*. This is very plain, and though they may make use of their shifts and subterfuges to evade it, yet any Discerning Man may discover the vanity of their attempt. An * other of their late Writers asserts the *Worshiping of Christ with Religious Worship*, and particularly tells us that † *the Father hath given Christ authority and dominion which makes him a fit object of worship*. This is the same that the other Gentleman said, he is made a God by his being exalted; by his being *Head over all things* he is constituted a God, and is truly so, and as such is to be worship'd by all Christian Men. Thus the *Old* and *New Socinians* agree, though these latter pretend to dissent from the former about this Point.

I will here add what an || other of their Moderns saith, *Christ is our God by reason of his Divine Sovereignty over us, and Worship due to such Sovereignty*. They are the very words of one of the late Prints, which was first extant in the year 1648, but was reprinted in 1691, and therefore

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* Of Worshiping the Holy Ghost, &c. † P. 7. || A Confession of Faith touching the Holy Trinity according to the Scriptures, p. 12.

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vouch'd by this present Set of Socinians. Their reprinting it is a plain owning of it, and yet they say they have not been of this Opinion these *seven years*. It seems these men are not acquainted with their own Authors, and know not what their own People say. It was unadvisedly said that they had not, for so long a time professed a Parity of Worship due to the Father and the Son, for it is evident that they in effect own it. But from that saying of theirs they would hint this, that once in *seven years* or thereabouts *Socinianism* changes, and we must expect some new discoveries. This is to prepare us against the next Climacterical Year of it, when it is likely they will agree to present us with more refined notion concerning the *Worshipping of Christ*. For truly this which comes down from the *Old Unitarians* is very gross and inconsistent.

It is very strange and surprizing that Persons who lay claim to a greater share of *Reason* than the rest of mankind, should assert that a *Creature* is the proper object of Divine Adoration, that Christ is to be worship'd with Sacred and Religious Worship, and yet that he is not a God. These are unaccountable Positions, and such

such as destroy the very nature of the Deity, for God is to be worship'd because of his Transcendent Nature, which is such that no Creature, no Finite being hath it communicated to it. This makes God the sole object of Divine Worship; according to what we read, *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* It is express'd exclusively: therefore a mere man cannot be exalted to the honour and worship which are due *only* to God. And consequently the foregoing Assertions null the nature of God, and make the Creatures equal with him. We find that when *Cornelius* fell down at *Peter's* feet and worship'd him, *Peter* took him up, saying, *Stand up, I myself also am a Man, Acts 10. 25, 26.* Which one place vacates all their Adoration of Christ, for if *Peter* would not let *Cornelius* worship him because he was but a *Man*, as himself was, then neither ought any one to worship *Christ* if he be but a *Man*. The Reason is the same here that it was there. Or if he had an *Angelick* Nature, that doth not make him capable of being worship'd, for as *St. Peter* forbids *Cornelius*, so the *Angel* would not suffer *St. John* to give this Divine Honour to him: See that thou doest it not, *Rev. 19. 10.*

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Though he was God's Minister and Messenger, and was a *God* in the very same sense that these men say *Christ* is *God*, yet he was not to be worship'd. It appears hence that *Adoration* is founded only in *Divinity*, and that what is but *Humane* or *Angelical* is not *Adorable*.

Are these the men that talk and write against the *Superstition* and *Idolatry* of the Church of *Rome* as well as that of *Pagans*? Yes, some of them have done so, but can it be believed that it was in good earnest, when it is one of their Grand Articles that the Divine Honour which is due to God may be derived to another who is not God? According to this Principle neither Pagan nor Popish Idolatry can be condemned, nay they must be allowed of. If Creatures may have Divine Adoration given them, then *Angels* and *Saints*, and the *Images* of these latter may be adored, which is the doctrine and practice of the *Roman Catholicks*, and then that Text, *I will not give my glory to another*, Isa. 42. 8, which all the *Protestant* Writers make use of against the *Papists* to prove their foresaid practice unlawful, is to no purpose. And why then do the persons I am speaking of, whilst they follow the Example of the

Romanists,

Romanists, seem to condemn them? They give Divine Worship to one whom they acknowledg not to be *God*, strictly and properly speaking: and the *Papists* do no other. These may as well adore the Saints and Angels as the *Socinians* do Christ, if he be but a fellow-creature, as they assert him to be. This was the sense of the *Ancient Fathers*, who charg'd the *Arians* with *Idolatry*. And there is the same, nay greater reason (as I could easily demonstrate, because the *Arians* exalted the nature of Christ to a higher pitch) to tax *Socinus* and his followers with this Crime, seeing they assert and defend the giving of Divine Worship to *Christ*, though he be not *God*, i. e. the Infinite Eternal Omnipotent Being, but only a *God* by Office and Institution, by Place and Dignity, as *Kings* are said to be *Gods*. It is plain then that whilst the *Socinians* stigmatize the *Papists* as *Idolaters*, they cannot shift off the charge of *Idolatry* themselves: for how that Worship which is peculiar to God can be given to a Creature (i. e. one that is acknowledg'd to be so) and yet no *Idolatry* be committed, is impossible to reconcile. Wherefore we conclude that the *Socinian* Worshipers are *Idolaters*.

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This is another proof of their justly lying under the imputation of *Irreligion*, yea and such as is mix'd with those *Absurdities* that can never be enough exploded. They first deny Christ to be God, and then they pay the Adoration to him which is due only to God. They abjure his Divinity, and degrade him into the state of a Creature; and then, to make amends as it were, worship him as a Creator. They destroy his Deity, and then think to repair it by this means. *Orestes* was not half so wild when he kill'd his Mother *Clytemnestra*, and then celebrated a Feast in her honour. What strange Contradiction is this, to reckon our Saviour as a Fictitious God, and yet to pretend to venerate him as a True one? One would scarcely imagine that such Extravagancies should be entertain'd by men that boast of their faculty of Reasoning. But they having once admitted so Great an Error as the denial of Christ's Divinity, it is no wonder that they plunge themselves into innumerable others, it is no wonder that they run themselves into *Idolatry* it self, that most hateful and abominable Enormity, that worst of Prophanations, which by degrees will extinguish the notion of the True God, and bring

bring in direct Atheism. Surely then here is more than a smack of Irreligion, more than an *Atheistick Tincture*.

Prayer is an eminent act and part of *Divine Worship*, and therefore it is proper under this *Second General Head* of my Discourse, where I treat of *Worship*, to observe what thoughts the Gentlemen have concerning this. They are agreed that the *First Table of the DECALOGUE*, which prescribes the *Worship of God*, requires not PRAYER, and that in no part of the *Old Testament* this act of *Worship* is mention'd as a Duty, but that it was added afterwards by *Christ*, and not till then. These are the express terms of * *Socinus*, of † *Volkelius*, of ‖ *Smalcus*, and of his * *Racovian Catechism*. But can any man that forms right thoughts concerning the *Jewish Dispensation*, and their *Religion* of which God was the immediate Author, think that it contain'd not in it the Precept of *Prayer*, which is so natural a part of Religion and *Worship*? Was not that First Commandment *Thou shalt have no other Gods but me*, and that Comment upon it *Thou shalt fear the Lord thy God, and serve him,*

* Explicat cap. 5. Matth. † De V. R. l. 4. c. 9. ‖ De Divin. Christi. * De Prophet. Christi mun. cap. 1.

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him, Deut. 6. 13. a General Precept for God's Worship, and can any man conceive that *Prayer*, which is so signal a part of it, and appropriated only to God (though it seems the *Socinians* are not of that mind) is not comprehended in it? Can we think it is not necessarily included, though it be not expressed? Nay, Who can imagine that there were not Particular and Plain Injunctions for Praying when the Publick Worship of the Jews and their Sacrificing was always attended with this part of Devotion? as is clear from 2 Chron. 6. 19. 7. 12. Prov. 15. 8. Luke 1. 10. But they will say, their meaning is that there is no *Express* Command for Praying in the Old Testament. If this be it that they mean, then lo an *Express* Confutation in Psal. 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me.* Here is not only *Invocation* but *Thanksgiving* or Praising of God (which is an other part of *Prayer*) in plain and explicit terms commanded.

But have they nothing to reply? Yes, for they never want some Evasion. But certainly there never was any so silly, so impertinent, so foreign as that which one of their Great Penmen makes use of. * He

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* Volkel. de V. R. l. 4. c. 9.

flies to *Socinus's* (I might have said to *Bellarmino's*) distinction of *Counsels* and *Precepts*, and hath the boldness to tell us that these words of the Psalmist, or rather indeed of God himself, are only a *Perswasion* or *Counsel*, but not a *Command*. You will think, I suppose, he was put hard to it when he was forced to give such an answer as this, which is not only founded on a Gross Conceit of the *Romanists*, but is no way applicable to the present purpose, for the foresaid words concern all men at one time or other, but *Counsels* have respect only to some particular persons, and some peculiar emergencies. It is true, this Author adds concerning this passage of the Psalmist, that if it be not admitted that it contains a *Counsel* only, then he is willing to grant that a *Command* is comprehended in it, but with this Proviso, that the Command *be not counted Equal with the other Precepts contain'd in the Law*. Which is as bad an Exposition as the former, and shews what sorry apprehensions they have concerning the Great and Solemn Office of *Prayer*, as if this were not of equal importance with the rest of the Precepts of the Law, or (which is yet worse, and yet is implied in his words) that some Precepts of the Divine Law

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Law comprisd in Holy Scripture are to be observ'd, but others may be dispens'd with, as not being of equal Authority with the rest. This favours of *Impiety* as well as the other Evasion before mention'd.

But let us hear what Other Reasons these Men pretend to give of that which they thus fondly dream of, *viz.* that there was no Precept for *Praying* under the Law. First, they tell us that * *whatever good things the Israelites had and enjoyd, were due to them by Right, because they were promised them by the Law, and therefore there was no need that they should pray for them.* It seems it was superfluous to Ask those mercies and blessings of God, which he was Bound to give them. They were a Debt, and therefore were to be Claimed without any Imploring of God. Is not here again a plain siding with the Roman Doctors, and their Device of *Merit* and *Perfection*? for they suppose that the blessings which those people enjoyd were the Deserved Wages of their Work, and might be demanded of God as their Right, not ask'd as a Favour: and also this is supposed that they perfectly and

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* Smafc. de Div. Christi cap. 5.

without the least defect and fault obey'd all the Divine Laws; otherwise their very Imperfection and Failing would have been cause sufficient why they should Pray unto God for pardon and forgiveness. But it seems they wanted not these, and therefore it was needless to make their Addresses to him. These are the Rare Notions of the Racionian Divines: or, to speak more plainly, these are the Profane Sentiments of these persons.

Another Reason assigned in the same place is to this effect, *Those who were under the Old Law had no Precept given about Praying, because those Duties which the Law prescribed them and required of them were of that nature that they might be performed without any singular help and assistance from God: why therefore should they invoke the Divine Aid? And another of their Writers joyns with him, The Commandments (saith he) that were in the Law did not in themselves surpass humane strength: and the Earthly Happiness which was promised was not so great that there was need of Prayers to obtain it.* The former Reason was ill enough, but this is much worse, and hath more than a Tang of that which I objected to them. It is indeed the common and frequent usage of these Writers to admire and cry up the Natural Strength and Abilities of Man, asserting him to be such a Creature as can do all his work of himself, and by his own Native Power. Nay, under the Law it seems (when man had not those helps and

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advantages which he hath now) he was able to keep all God's laws, and entirely and perfectly obey all his Commandments without the Divine Aid, for God gave no Precept about Praying to him and asking his assistance. And if there was no Precept then there was no Obligation upon them to do any such thing (nay, as some of these Gentlemen seem to confess, it had been a Sin to pray to God, because there was no Law or Command for it.) Consequently since they were commanded to observe all the Divine Precepts and Rules, they had power enough of themselves, without any assistance from God, to do it fully. Therefore Prayer was an idle impertinent piece of Devotion; and when *Abraham, Isaac and Jacob, Ezra, Nehemiah, David*, and the other Holy Men whom we read of in the Old Testament, poured out Prayers and Petitions unto God, it was more than they need have done, more than they were obliged to, because there was no Command for it.

What shall we think of these *Socinian* Writers that discourse after this rate? Can it be believed that they have any great Reverence for the Scriptures, that they have a sense of the Weighty and Important Duty of Prayer, that they have due thoughts concerning the Weakness and Imperfection of Man's Nature, that they have becoming apprehensions concerning the Divine Help and Power? In a word, can it be thought that they speak and think of God as if they had a real belief of him?

Unto *Worship* without doubt belongs the *Solemn Time* appointed by God himself for his Service. Wherefore let us see what the judgment of the *Unitarians* or *Socinians* is concerning this matter. The Observation of a Seventh Day is not of Divine Right, neither is it to be celebrated as such by *Christians*, say * *Volkelius* and the Author of the † *Racovian Catechism*. And the latter of these adds that it is a *Ceremonial Observance*, and therefore not obligatory under the Gospel, for the Religion of Christ, saith he, as it utterly takes away all Ceremonies, so the choice of Days, for which he quotes Col. 2. 16. And yet see how consistent these Men are with themselves: though this and all Ceremonious Observances are quite abolished by an express Command and Authority, yet in the next clause they are pleas'd to be so indulgent as to suffer the observation of the *Lord's day*, Since it was celebrated of old by *Christians*, we grant the same Liberty to all *Christians*. It is very graciously done of them to grant that which they before asserted to be contrary to the Word of God, for if it be utterly taken away by that Word, it is now contrary to it, and is no longer to be permitted. Whence then have these Men Authority to suffer the observation of the *Lord's day*, since they themselves vouch the utter Abolishing of it? They are very great folks, you must know, and can do what they please. They have a Power, a Prerogative above others, and by vertue of this they can give a

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* Lib. 4 c. 14. † De Prophet. Christi mun. cap. 1.

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Licence to observe that Day which St. Paul in the forenamed place, they say, utterly condemned. Who knows where to have this People? First, they pronounce the keeping of this day to be unlawful, and then they tell us it is lawful to keep it. It is evident from this Contradiction that they have nothing of solidity and consistency to alledg in behalf of their Opinion.

To vote the *Seventh Day* to be Part of the *Ceremonial Law* is ridiculous, because the observing of it was practised before the *Ceremonial Law* was given, and therefore is none of that Law. It hath a Generally Moral and Perpetual Foundation, because Right Reason (which is in all Men, and is immutable) dictates the Celebration of it, in as much as it is Reasonable that we should imitate God in whatever he commands us. He resting from the works of the Creation on the seventh day, thereupon instituted a Cessation of all worldly labour and business among all mankind on that day, and so dedicated it to his honour and worship, *Gen. 2. 2, 3.* whereby the observance of it becomes, on *that account*, and in *that respect* Moral. It is not strictly Moral, but because the devoting some Certain and Peculiar Time to God's Service is Moral, therefore *far* the observing of a Seventh Day is Moral. And as for that *particular seventh day*, or that one day in Seven which we *now* keep, it was separated and hallowed by the *Apostles* (who had Authority from Christ to do it,) and so it became an *Evangelical* Institution, and consequently is *more than Moral*. Wherefore

fore the Socinians who, with the Quakers and some other High-flown Sects, hold that * there is no obligation to keep the first day of the week more than any other, despise the Gospel-Institution, prophane the Time which was particularly destined to the Service of God, and more especially of the Eternal Son of God, our Blessed Saviour and Redeemer, who by his Miraculous Resurrection consecrated this day, and set it apart for holy and religious duties. He therefore that accounts it not a Holy Day, and keeps it not as such, plainly manifests a spirit of Impiery and Prophaneness.

It is not to be question'd that the *Evangelical Sacraments* of *Baptism* and the *Lord's Supper* appertain to *Religious Worship*. Therefore in the next place we are to examine how piously the *Racovians* express themselves with regard to these Divine Institutions. It hath been, and is the general belief of the Orthodox Professors of Christianity that "the Sacraments ordained of Christ (as † Our Church well expresses it) are not only badges or tokens of Christian mens profession, but that they are certain sure witnesses and effectual signs of grace and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him. And particularly, as to *Baptism*, they agree with || our Church, that "it is not only a sign of profession and mark of difference, whereby Christian Men are discern'd from others, but whereby, as by an Instru-

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* Barclay's Apology. † Article 25. || Article 27.

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“ment, they that receive Baptism rightly,
 “are grafted into the Church. The promises
 “of the forgiveness of Sin, and of our adop-
 “tion to be sons of God, by the Holy Ghost,
 “are visibly sign’d and seal’d, faith is con-
 “firmed, and grace increased by vertue of
 “Prayer unto God. And indeed this hath
 been the constant perswasion of all Un-
 derstanding and Religious Men: this hath
 been their firm and grounded belief concern-
 ing the *Sacraments*, that these Ordinances
 were appointed for Great and Excellent Pur-
 poses, *viz.* that they should be, when right-
 ly and effectually administred, Channells of
 Grace and of the Holy Spirit, Pledges of
 God’s good will in the Gospel, and Signs of
 the Remission of our sins: and more particu-
 larly that the Sacrament of the *Eucharist*
 should be a help to our Faith and all our other
 Graces, and a solemn Seal and Assurance
 of the Divine Favour to us, as well as a Me-
 morial of the Death of our Saviour.

But the Gentlemen whom we are now giv-
 ing an account of are of another mind, for
 * they with one consent declare that *there is no*
collation of any Grace, no Confirmation of our
Faith, no bestowing of any Spiritual Blessing in
the use of the Sacraments. And generally they
 hold with † *Volkelius* that there is no other
 end of instituting the Sacrament of the Lord’s
 Supper but Thankfulness. The || *Racovian*
Gate-

* Socin. in Parænesi cap. 4. Epist. 3. ad Radec. Volkeli.
 l. 4. c. 12. l. 6. c. 14. Smalc. cont. Frantz. disp. 5. de Mi-
 nistr. Eccles. Item, Disp. 9. de Hypocr. Item, Disp. 3. de
 Sacramentis. † Lib. 4. c. 22. || De Coena, qu. 5.

Catechism teaches that this Sacrament is of no use to ratifie and seal the Benefits purchas'd for us by our Saviour; yea that *it is not useful to put us in mind of his Death*, notwithstanding his own words, *Do this in remembrance of me*. An* other Writer peremptorily determines that there is no other use of the Lord's Supper but to stir up our Thankfulness for Christ's Death. It is falsely said (saith he) that it is a Seal of Grace and Divine Favour, a Confirmation of the Promises and of our faith in them. It is erroneously said that it was instituted to be a Memorial of Christ's Death: though he had in exprefs terms said a little before, *There is no other end of this Sacrament than that the remembrance of Christ together with giving of thanks and setting forth his cruel death should perpetually remain in the Church*. Whereby it appears he had forgot what he had said: but he was not forgetful to disparage this Sacrament.

But can we be so uncharitable as to think that the *Unitarians* of our times are guilty of this? Verily it is no breach of Charity to think so of them since they have expressly declar'd as much. First, they tell us * *they like not the word [Sacraments] because it is no Scripture-word*, for which profound reason some of them have profess'd that they dislike the word *Trinity*: then they declare that neither of the Sacraments *work ought in us*, and particularly *as for the effects and consequences ascrib'd to the right partaking of the Lord's Supper, they can*

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find

* Wolzogen Comment. in Mat. 26. 26. † Trinitarian Scheme of Religion. p. 25, 26.

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find them no where but in the Books and Sermons of the Superstitious admirers or idolaters of External things, i. e. the Books and Sermons of all Protestants. And here it will not be amiss to take notice how both the Sacraments are most Abusively treated by these *English Socinians*, which will further evince that they have a right to the Character which I have given them. Their language is as follows, p. 24. "Let a man in black sprinkle you with some of the Church's Water, or give you a bit of Bread, or a sup of Wine, over which he hath pronounced the Wonder-working words prescribed in Mother Church's Ritual; though by nature you are as bad as the Devil, you shall presently be inclin'd to as much good as will save you from Hell, and qualify you for Heaven. And this no less certainly, if you are one of the Elect (for else the Churches Incantation produces only a momentary effect and a false appearance of good) no less certainly, I say, than by tying the *Norman Knot* you may gain the love of the person you desire, or by other Devices recorded in the learned books of Magick you may cause Hatred, raise Winds, and do a thousand other Feats which have no more natural and real agreement with those Causes that are said to produce them, than Faith and Obedience have with a bit of Bread or with a sprinkling of water.

It can't be said he speaks this of the way of administering Baptism and the Eucharist in the Church of *Rome*, for in this place he is designedly speaking of the *Protestants*, and especially

cially of the *Church of England* in her *Prayers and Offices of the Service-book*, and in her *Articles and Homilies*: so that it is plain he means the celebration of both Sacraments according to the custom and manner of *Reform'd Churches*, and more particularly of *Ours*. And that he makes himself merry with the *Protestant*, not *Popish* manner of administering the Lord's Supper is evident further from this, that he mentions not only the *giving a bit of Bread*, but a *sup of Wine*, which latter is not given to the People in the Church of *Rome*, as is well known, and this Author knows as well as any man. Wherefore he must of necessity speak of the *Sacraments* as they are administred in the *Protestant Churches*, and you see what jolly work he makes of it. *Mother-Church* is with him a term for any *Eminent Reform'd Church*: as it is indeed the Style of these men, they in their late Writings usually call any Church of Note that differs from them, *Mother-Church*. The Lawful Minister that attends on the Sacred Institutions of Baptism and the Lord's Supper hath no better Title with them than *the man in black*. Baptism forsooth is the *Churches Water*, and the other Sacrament cannot be more decently express'd by him than by *a bit of Bread* and a *sup of Wine*: and the words of *Institution* pronounc'd by our Saviour himself are scoffingly call'd *the wonder-working words*, and (which is yet more prophane and impious) an *Incantation*, a Charm, a Spell. Then he scandalously uses the terms of *Devil*, *Hell* and *Heaven*, as if he believ'd no such things: and to confirm us
in

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in this perswasion concerning him he proceeds (after he had jeer'd *the Elect*) to compare the Solemn and Evangelical Ordinances of Baptism and the Lord's Supper to the *Lewdest, Vilest, and most prophane* things imaginable, yea to the Feats of *Magick Art*.

It is no wonder that the most Sacred matters of our Religion are derided by this sort of men, who by such passages as these discover themselves to be of a very un sanctified temper. It is no wonder that those who give themselves up to this wild and prophane way of talking, blaspheme even the Son of God and the Holy Ghost, vilifying the blessed undertaking of the former, and disregarding the powerful assistance and aids of the latter, and denying the Divinity of both. It is no wonder that they abuse and debauch Christianity, and all the Excellent Principles of it, when they give themselves this Liberty, and let fly against all that is Sacred and Venerable. Who will not say (and that on just grounds) that here is more than a Vergency to that cursed genius which I have before mention'd?

But let us go on, and enquire more particularly into their apprehensions about *Baptism*. Concerning this they have espoused this groundless conceit, that now among *Christians* it is an Insignificant Rite. The determination of their * Great Master is this, *Baptism was prescribed to none but Heathens: among those who make publick profession of Christianity there is no need of it: at this time it doth not*

con-

* Socin. 2 Epist. ad Radec.

concern the Church at all, but is a mere indifferent thing. Most of his followers represent it after the like manner, and say † *there was no Command for Water-Baptism*, as they call it. *Baptism is ceas'd*, saith || *Volkelius*, *it belonging only to those First Times*. And if you urge the express words of the Institution of it, Mat. 28. 19. *Go teach all nations, baptizing them*, * *Socinus* answers that it is not meant of the Baptism of Water. And in the same place he undertakes to prove that this was not enjoin'd by Christ, but was only freely taken up by the Apostles, and was a Temporary Rite. To which their Chief † *Doctors* say *Amen*. And if you ask the Reason why it is not obligatory now, they will put you off by saying, the Christian Religion is Internal and Spiritual, and admits not of such an external and corporal Ceremony as Baptism. And yet these *Sons of Reason* apply not this to the Other Sacrament, but acknowledge it to be perpetual in the Christian Church, though it be an Outward Sensible Rite: this interferences not with the Spirituality of the Christian Religion. Which lets us see how Partial they are in their Arguing.

Further, let us mark the inconsistency of these men: notwithstanding there is no Precept for this Sacrament, notwithstanding it is a mere Ceremonial Rite, notwithstanding it is abolish'd (for all this they hold and maintain

† Volkel. l. 6. c. 10, 14, 19. Smalc. Disp. de baptismo.
 || Lib. 3. cap. 9. * De Baptismo aquæ, cap. 2. † Volkel.
 l. 6. c. 14. Smalc. disp. de Baptismo.

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tain) yet they defend the Lawfulness of retaining it. It may be used, they say, in the Christian Church, especially when they have any *Turkish* or *Jewish* Profelytes (for || they mention these particularly) for because they are come over to the *Turks* in the point of the *Trinity*, they expect I suppose that some of them will return the kindness, and be Converts to some parts of their Religion. So, it seems, the Sacrament of Baptism is kept up only for the sake of some *Mahometans* and *Jews*, who are expected to honour *Socinianism* with their Conversion.

But though Baptism, as it hath respect to Adult Persons, is in some sort tolerated by these men, yet the Baptizing of *Infants* is utterly condemned by them † all, as a practice founded on no Precept or Example. They agree with the Old Pelagians and Anabaptists that *Children* have nothing to do with this Rite, and they give the same Reasons (if we may call them so) for their Tenent that they did, as appears from the very words of the * *Racovian Catechism*, which excludes *Infants* because *they cannot themselves, by reason of their age, acknowledge Christ for their Saviour*. And † one of their Chief Rabbies determines in brief thus, *Infants not knowing what they do, or what is done to them, are not to be baptized*. And

|| Socin. de Baptismo aquæ. Volkel. l. 6. c. 14. Ostorod. Instit. cap. 39. † Socin. de Bapt. aquæ. Smalc. cont. Frantz. Cat. Racov. de Prophet. Christi munere. cap. 4. Moscorov. de Baptismo. Slichting. cont. Meisner. De Proph. Mun. Christi. cap. 4. qu. 2. † Slichting. Comment. in 1 Pet. 3. 21.

And therefore an * other calls it a *Vain and Childish action*. And he thinks he is facetious when a little after he styles it the *Childish Baptism of Children*. And this is the sense of the Unitarians of the last Edition, *The Baptists or Anabaptists*, say † they, *worthily labour in the vindicating of Baptism to those that are capable of it, from those that are incapable of it.* || They determine that *Baptism was appointed by Christ to initiate Jews and Heathens into the Christian Church*, and consequently none but these are to be enter'd into the Church by this Rite: herein exactly following their Master * *Socinus*, who tells us that if any heretofore left their *Judaism or Paganism*, they were to be baptised; but those that are born of *Christian Parents* are not to be baptised. Then they add (in the same place) *that no person is capable of baptism but such as can profess and intend the thing signified by Baptism, viz. a clean conscience and a new life: consequently all Infants are excluded.*

And now who would not think that *Pædobaptism* were wholly discarded by the *Socinians*, and that they cannot with a safe Conscience allow of it? But behold yet a farther proof of their Repugnancies, of their jarring with themselves as well as with the Truth, of their contradicting their own sentiments as well as those of the Christian Church. Though they have spoken so contemptibly of this Sacred

* Wolzogen Compend. Relig. Christianæ. † Of Worshipping the Holy Ghost. p. 5. ‡ Trinitarian Scheme of Religion. * De Baptismo aquæ.

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cred Institution, though they openly confess that Children are not capable of it, though they publish to the world that there is neither Command nor Practice for it, yet some of their Authors whom I have mention'd hold it may be practis'd in the Church. What therefore is it that these men will not say or do, if they have a mind to it? The whole Sect of *Anabaptists* are against Pædobaptism, and so far they are to be commended that they approve not of that in others which they are perswaded is unlawful in it self. But here is a sort of Religionists that cry down the Baptising of Children as an empty and childish Ceremony, as void of all Allowance from Scripture, and unreasonable and absurd in it self, and yet the practice of it is not unlawful in the Church. He that hath a Talent of solving Contraries, let him use it here, for here is great occasion for it.

But this must be said indeed, that * some of the High-fliers among them, who are most consistent with themselves and their own principles, cry out against the Baptising of Children as *Anti-Christian*, and not to be tolerated by any means in the Christian Church: for truly if it be of that nature which we have heard it represented to be, there is no reason it should be suffer'd any longer. Wherefore those of the Party before mention'd are guilty of a double Irreligion, first in slandering this Sacrament, in prophanely scoffing at this Institution, this Evangelical Rite ordain'd by our Lord

* Lib. Ministrorum Transylvan. de unius Dei cognitione.

Lord himself; Secondly in allowing the administering of it in the Church, notwithstanding they have thus reproach'd it, and represented it as a thing utterly unlawful. What will the Impious Despisers of Religion, what will the Atheists say to this? Are they not hereby confirm'd in their dislike and contempt of what is Sacred? Are they not taught to open their mouths against God and whatever is Religious, and yet (notwithstanding that) to make some shew of outward allowing them? Is not here an Example set them for this purpose, and do we not see it daily followed? Thus it appears that these men strike at Religion, yea strike it down, and then would pretend to raise it up as it were: but this is only adding Dissimulation to their gross Impiety, which renders their Guilt the greater, and mightily aggravates their Crime.

C H A P. VIII.

The Socinians deny that there is any Distinct Order of men in the Christian Church. This is disproved from the Evangelical Writings. Though they are for Gather'd Churches, yet they contradict this in their practice. They can give no account of this, and of their censuring other Congregations. Their Indifference in Religion is inferr'd from their having no Publick Assemblies. As also from their concealing their Names and Persons. Something worse than Cowardize is taken notice of in them. They hold Officious Lies to
be

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be lawful. The ground of this Opinion is shew-
ed to be unreasonable. Socinus's Explanation
of Mat. 5. 28. justly censured. They assert
that Immodesty, Intemperance, Wanton-
ness, Impure Desires and Lusts were not
forbid under the Law: The Badness of this
assertion laid open. They are enemies to the
Civil Powers. They will not permit them
to punish any Offenders (no not Murderers)
with death. Herein they oppose themselves
to the authority of the Old and New Testa-
ment. The reason guess'd at why they take the
Sword out of the Magistrates hand. They
condemn all going to War as unchristian and
unlawful.

HAVING dispatch'd Two of the General Heads
which I propounded, I pass to the
Third, viz. *Ecclesiastical Discipline or Govern-
ment*. The Socinians deny that there is any
Distinct Order of Men in the Church, to
whom it peculiarly and solely belongs to
preach the Word and administer the Sacra-
ments. * Socinus indeed grants that one Man
may be chosen out of the rest to preach the
Word of God, and he sees no reason to the
contrary, he saith. But neither he nor his
followers admit of any *Call* or *Mission* requi-
site in order to this. The † *Racovian Cate-
chism* positively determines it so: for though
it seems to grant that it is more fitting and
decent that professed and set Ministers should
perform the publick offices in the Church,
and

* Epist. 2. ad Radec. || De Ecclesia. cap. 2. qu. 15.

and the Primitive Churches they grant observed this, yet they assert that it is not Necessary, because the Scripture doth not require it. * *Smalcius* expressly maintains this. † *Volkelius* gives us his judgment in these words, *That the Pastor or Minister should dispense to the rest the Supper of the Lord, is wholly an indifferent thing, seeing it is not commanded us by Christ, nor can there be any reason given why it ought to be done at all. It cannot be proved, faith an* || *Other, that it is lawful for no man to do those things (which he mention'd just before, viz. preaching, baptizing, administring the Lord's Supper) unless he be call'd, and sent for that purpose, and he endeavours to prove it by alledging several Arguments. The* * * *Racovian Catechism* hints that the Eucharist may be administred by the hands of Private Christians, and such as are not devoted to the Ministry. And what faith their famous Master? † † *As to the Lord's Supper, there is no reason why we should suspect that it may not be celebrated by any one that professes the Name of Christ.*

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And

* Cont. Frantz. Disp. de Ministr. Ececl. Item, Disp. de Ord. Eccles. † Lib. 4. cap. 22. || Ostorod. Instit. cap. 42.

* * De Ccen. Dom. qu. 2. † † Socin. Epist. 2. ad Rades.

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And again, * *Any Christian Man may exercise the office of Preaching and administering the Sacraments.* And the rest of them agree with him that there is not a necessity of a Distinct Order of persons in the Church, and that a Layman may administer the Sacraments. What their opinion concerning *Preaching* is, may be learnt from the Racovian † Catechism, which tells us that there is no use of it since the Conversion of the Gentiles, and since Christianity is settled in the world. There is no Necessity of it, saith an || other Friend of theirs.

And yet in the Evangelical Writings (which are the infallible Rule we are to direct our selves by, and whence we are to learn what Ecclesiastical Constitutions are to take place) we find that the Distinction and Peculiarity of the Ministerial Office, and its Peculiar Function are settled, 1 Cor. 12. 28, 29. Eph. 4. 11, 12. A peculiar *Missiō* is expressly required, Rom. 10. 15. 1 Tim. 5. 5. Tit. 1. 5. A Particular *Call* is made necessary, Acts 14. 23. Heb. 5. 4. Upon which that Article of our Church is grounded, *It is*

* *not*

* Tractat. de Ecclesia. † De Eccles. cap. 11. || Episcop. Disp. 28. par. 3.

* not lawful for any man to take upon him the office of Publick Preaching or Ministring the Sacraments in the Congregation, before he is lawfully call'd and sent to execute the same. But this is disregarded by our New Modellers of Religion. And who could expect any other thing? for they who have so abused and perverted Christianity it self, would not fail to treat the Ministers of it with contempt and disgrace, yea wholly to make void their Office and Charge. This is a fresh evidence of the truth and reality of what I formerly tax'd them with.

One thing further I will observe that according to the Socinian Writers there is a † Necessity of openly adhering to some Congregation professing Christ's discipline; and that Congregation must be such as they think to be purer than the rest. This is the whole design and subject of Socinus's book *De Officio hominis Christiani*, to shew that they must be of some Church, and particularly of those who were then call'd *Arians* or *Ebionites*. That is in plain terms, those who are of the *Anti-Trinitarian* perswasion must have a Gather'd Church, and there make publick profession of

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their

* Art. the 23. † See Socin. Epist. 3. ad Radec.

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their belief, and openly teach those Doctrines which they are perswaded to be true. And yet I offer it to be taken notice of that though this be profess'd in their Writings to be an Indispensable Point of Religion, &c. yet they regard not the practising of it. None of our *English Socinians* have any Set Meetings for the propagating of their doctrine, as men of other perswasions have at this day. We cannot but take notice that all Parties who think their Way to be True and Good hold distinct Congregations on the Lord's day, or at other Solemn times, and then make profession of their particular Way and Worship. It is well known that this is the usage and practice of all the different Parties of Religion. They did it even when they had a Prohibition from the Government, but now much more openly when they are not restrained by Publick Authority. But there is not so much as one single Meeting in the way of Religion and Worship upheld by the *Socinians*, tho it is certain that their way of worship differs from that of all Other Parties, because the very Object of Worship is different, I mean as to their consideration of it, for they look upon our Saviour as a Creature, and no other.

other. Which one thing should make them assemble together in a distinct place and manner from all other Professors of Religion. They should, if they acted according to their own Principles, have a peculiar Church, and openly preach up their Perswasions, and declare against the false and Idolatrous Worship of all Professors of Christianity but themselves, for so it seems they esteem it.

Thus, I say, they are obliged to do, if they will be consistent to themselves.

They must form an Assembly of their own, and if they want Members, they know where to have them: it is but sending for some more of their brethren in *Transylvania*, *Poland*, &c. and so they may be stock'd. I do not see how they can possibly omit the Meeting together as a Church, suppose in *London* or some other convenient place, for their Principles of Ecclesiastical Government or Discipline oblige them to this. If they say that some Prudential Considerations prevail with them to do otherwise, then it is clear that their Prudence is of such a sort that it outweighs, yea wholly excludes their Duty: and surely men of their Reason and Judgment will not boast much of such a Prudence. Besides, if they

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pretend Discretion and Prudence for their not Assembling together, then in so doing they tax all the Meetings and Congregations of other Perswasions as herds of Imprudent and Impolitick Men : and whether such a Charge as this favours of Prudence I leave it to themselves to judg.

To say the truth, these Gentlemen can be as smart upon the *Dissenters* (when they think fit) as upon *Church-men* : we are told in the * *Trinitarian Scheme of Religion* that the former *have separated from the Church of England for small and inconsiderable causes.* And in another of their late Essays they rattle all *Dissenters* at a high rate, charging them with *great inconsistency to themselves and their own principles* : and afterwards they call them *Wit-Worshippers*, telling them that their worship is *without any warrant of Scripture, either by precept, or so much as one example, nay against the full current of Scripture-Worship.* Then they add, *their Worship is of their own invention*, and soon after they call it, a *Popish Invention.* Now, one would think that these men who thus condemn all *Dissenters*, and declare for a Purer Congregation and Worship than other men, should have Particular and

Distinct

* P. 12. † Of worshipping the Holy Ghost, p. 415.

Distinct Assemblies of their own: but they have not, they mix with others, and particularly sometimes with the Churches of the *Conformists*: yea, some of them have been, and are still professed Members of the Church of *England*, joyning in that Service (particularly the *Litany* where the *Three Persons of the God-head* are invoked, and the *Doxology* which is so frequently repeated) wherein the Deity not only of the Father, but of the Son and of the Holy Ghost is publickly professed and owned. *Socinus* had other thoughts when he endeavour'd to prove that * the people of the kingdom of Poland and of the Great Duchy of Lithuania ought to joyn themselves to the Assemblies of those that were call'd *Arians*, that is, those who profess'd *Socinus's* doctrine. Now, will not any rational and considerate man infer hence that our *English Socinians* are very cold and unconcerned in their Religion? for though according to the Scheme of their *Church-Government* they ought to Meet together in a visible and solemn manner, yet they are so indifferent that they will not, or so Cowardly that they dare not do it. Which breeds a suspicion of them that they only act a Part, and that at

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another time they will be at something else.

Which appears from this likewise that, tho they under hand manage their Cause, and write in defence of it, yet they conceal their Names and Persons. They are against *Mysteries*, but they keep in the *Clouds*, and will not let the world know who they are. This evidently convinces us how Indifferent they are, for if they were verily persuaded that their doctrine is really True, and that it contains in it Substantial and Necessary Points of Faith and Religion, they would not, they could not act thus under a disguise ; but they would be sensible that it is absolutely requisite to discover themselves, and to deal above board, and to be plain and free in their owning of the Cause ; for if they be Verities of Necessary Concern in Religion (as they sometimes pretend) then they are worth the Publick owning, and these persons may glory in the defence of them. But we see they dare not (even in this Juncture when Liberty was allow'd them, and they might safely speak their minds) appear with open face, and set their Names before their Writings. This shews that they have no true Zeal for their Cause, yea that at the bottom they are but little or not at all concerned,

cerned. And if they be not deeply concerned for that which is their Darling Point, what can we think of them as to the rest?

But it is not only Cowardize, but something of a worse nature that makes them thus mask themselves. These *Knights Errant* (who come not like those of old to do kindnesses to the distressed) will not vouchsafe to lift up the beavers of their helmets, and let us see who they are, because by this concealment they are abler to do the greater mischief. They lie hid, and publish not their Names, that thereby they may have the advantage of saying what they please, and aspersing whom they will with their audacious pens; that by this means they may have free liberty to disturb the world, to unsettle men in their Opinions, to beget Disputes and Wranglings, to bring in Scepticism and Indifference in Religion, and at last Atheism.

I could moreover add, under this Third General Head, their unscriptural Notion concerning *the Church*, viz. that, like other Societies, it may be extinct. Whereas it hath been the constant profession of all *Protestants* (as well as those of the *Roman Communion*) that the Church of God is perpetual, and shall

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never be wholly extirpated, these men vouch that *there is no necessity of asserting any such thing.* So * *Volkeltius* and † *Ostorodas*; and *Smalkius* against *Franticus* holds the same: and the reason they give is because *it is in every man's power to Apostatize and deny the Faith, and consequently it may so happen that there may be no Church in being in the world.* As much as to say, God's Word, and his Faithfulness on which it is founded can be superseded by Man's will and pleasure. We are ascertain'd of the contrary from such express and direct Promises as these, *God is in the midst of her, she shall not be moved,* Psal. 46. 5. *God will establish her for ever,* Psal. 48. 8. *The gates of hell shall not prevail against it,* Mat. 16. 18. *I am with you always even unto the end of the world,* Mat. 28. 20. From these and several other plain passages in the Writings of the Old and New Testament it is evident that this is a Truth impregnable, that the True Church of Christ shall never fail, that God's special Providence attends it, that it hath been and shall be preserved in all Ages, and that it shall endure to the World's End. But their contrary persuasion shews us what it mean

* V. R. I. 5. c. 4. † Inst. cap. 42.

mean esteem they have of what is delivered in the Holy Scriptures, and how Indifferent they are as to the duration or extinction of the Church of Christ.

Fourthly and Lastly, I come to consider what their Sentiments are in reference to *Prædication* and *Morality*. But I sincerely declare I intend not here any reflection upon their *Persons* or *Actions*, for I am a perfect stranger to them: I know nothing of the Gentlemen but their Books: or if I knew any thing that were a blemish in their Conversation, if I were able to rake up materials to represent them blameable in point of Morals, I should think it an unworthy act so much as to mention it, for those are Weak and Feeble Arguers who make use of such Methods. It is irrational to judge of Opinions from the Personal miscarriages of any men. My business at present is to set before the Reader the thoughts and apprehensions of some of their Chief Writers concerning some Points of Morality.

*Officious Lies were never forbidden either by Moses or Christ in the Old or New Testaments, & consequently are lawful saith * Volkelam. And he adds this reason, because they are profitable*
he

* De V. R. cap. 19.

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to some: as if that would render them Law-ful, when the Apostle hath instructed us in the contrary, *Rom. 3. 8.* We are not to be induced *to do evil*, that *good may come* of it. The consideration of Advantage and Profit cannot render that lawful which is otherwise in it self, as all *Lying* is; and the reason is because it is a Transgression of the Divine Law. To prove that this Profitable Lying is not unlawful, they alledge Examples out of the Old Testament; but we may observe that at other times they make nothing of Examples thence, because (say they) the Gospel requires of persons greater perfection than the Law did, as their Gloss upon *Mat. 5.* evidences. But now, though they must *not swear at all*, yet they may lie, i. e. if it be in an officious and serviceable way, notwithstanding those General Prohibitions of all Lying, *Exod. 23. 7. Lev. 19. 11. Prov. 6. 17. 12. 22. 13. 5. Eph. 4. 25. Col. 3. 9.* If this Doctrine were generally preach'd (as it is by these men) it would have a pernicious effect in the world, and all Lies would be reckon'd some way or other *Officious*, and Truth and Sincerity would soon leave the earth.

I might mention *Socinus's* Explication of *Mat. 5. 28. Whosoever looketh on a Wo-*

man to lust after her, hath committed adultery already with her in his heart; which here restrains to looking on a Married woman, not on any other: and he favourably speaks of the motions of Concupiscence, even when he is discoursing of the Perfection of the Christian Law above that of Moses, which looks very strange. And besides, he strikes in with the Doctors of the Church of Rome who determine Concupiscence to be no Sin. * Some of them hold that Polygamy and Concubinate were not forbid by the Divine Law, whereas the contrary is evident from our Saviours words, Mat. 19. 8. *From the beginning it was not so*; for the Institution of God in the beginning was this, *They two shall be one flesh*, Gen. 2. 24. by which Primitive Law is condemn'd the Plurality of Wives. Bernardinus Ochinus and David George, both of them fierce Anti-Trinitarians, held Polygamy under the Gospel lawful. But I will not make use of their Opinion against the main body of the Anti-Trinitarians, because I verily believe they approve not of it: and some of them have particularly shew'd their dislike and abhorrence of it.

What

* Ostorod. Instit. cap. 4. Smalc. contra Frantz.

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What their thoughts are as to some other *Acts of Immorality*, we may learn from † one of their Writers, God *commanded nothing*, saith he, at all by Moses that concerns *Modesty, Temperance or Sobriety*, but granted them leave to seek out pleasures in meat and drink, in apparel and the like. And again, *The Law did not forbid unprofitable words, jests, gibes, no nor lying, swearing, railing.* This he saith notwithstanding what we read in *Prov. 23. 31. Look not thou upon the Wine when it is red,* &c. and in *Isa. 5. 11. Woe to them that rise up early in the morning to follow strong drink,* &c. || Socinus himself avers that *Drunkenness was not forbid under the Old Testament*, nor was it punishable by God on its own account. And (that you may know what thoughts these men have concerning the Penmen of Holy Scripture) a * famous Unitarian pronounces thus concerning *Ecclesiastes*, *It is too certain that he doth not only in his way permit those things which belong to the pleasures of the flesh, but he also in a manner exhorts to them.* And he further adds in the same place his opinion concerning this and other Writers of the Old Testament, *Whatever precepts appear*

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† Ostorod. Instit. cap. 30. || Explicat. cap. 6. Matth.
* Smalc. cont. Frantz. disp. 7.

living to Morality are alledged out of Ecclesiastes and other such like books (as the Psalms, the Proverbs, &c.) they indeed belong to the making of a well-moraliz'd and religious man, but no person under the Law was necessarily bound to observe them, nor did he lose the name of a Worshipper of God who observ'd them not. This is the mean and low esteem they have of the Sacred Writings of the Old Testament: it was, according to them, indifferent whether what they enjoyn'd, was observ'd or not: and particularly Sobriety and Moderation were no Set Vertues under the Law. This is the doctrine of an * other of them, *Obscene words, faith he, revelling, luxury, excess in eating and drinking were tolerated, and permitted to the Israelites.* And he further adds that the Patriarchs of old, the Jews, and all the people under the Old Testament, sinn'd not in living licentiously, in indulging of all manner of Riot, Gluttony, Drunkenness, Wantonness, Turpitude, all but downright Adultery and Fornication. The Law did not forbid these, for Christ, he saith, was the first that by his law forbid them. Therefore they might indulge themselves in all *bestly pleasures of the body, and impure desires*

* De Volkel. l. 4. c. 17.

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desires and lusts, and all immoderation in eating and drinking, and the greatest provocatives of the most filthy lusts. These are his very words, and it would scarcely be thought that they could fall from the pen of a Writer who professedly treats of the *True Religion*.

But when we consider that it is the *Socinian Religion* (whatever he calls it) which he means, our wonder may cease. And yet it will rise again when we remember what shew of Piety and Exactness in Religion these men make, and would have us believe that they are a perfecter sort of Christians than others. Yet they are not ashamed to give this account of the Religion of the Holy Patriarchs and Saints till the coming of Christ. How high an affront is this to the Divine Majesty, that he should allow and approve of these Impurities and Immoralities? for this they must necessarily hold because they declare that these were no Sins, nor were they disliked by God, otherwise he would have forbid the practice of them. If I have any understanding in Theology, these are vile notions, and vented to corrupt the minds and manners of men. Though the very law of Nature and Reason forbids these gross

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Enormities, yet they have the face to assert that they were not Sins under the Law. Under *Gentilism* they were Vices (as appears from their being inveighed against by the Pagan Moralists) but not under the *Old Testament*. Mens Natural Consciences condemn these flagitious practices, but God doth not. This is the Divinity of the *Socinians*, and who can expect any Moral Truths from them when they discourse after this manner? when they vouch the most Immoral actions to have been lawful all the time till our Saviour's coming? when those very things which were judged to be Vices by the Pagans (their very natural Reason dictating so much to them) are said to be Lawful practices among God's own people? Certainly these mens Notions which are so corrupted as to *Natural Religion*, must needs be very Unsound as to that which is *Reveal'd*. If their *Ethicks* be so depraved, what can we think of their *Christianity*? We can think nothing less than this that the former Charge is to be renewed here, and that with very great and apparent reason.

To their persuasions referring to *Prædication* I will here annex what they say concerning the *Civil Power*, and the executing

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curing of it. It is true, *Slightingius* is of opinion that *Magistracy* is lawful, and he speaks of it with some respect and deference, as you may see in his *Questions concerning Magistracy*. But others express themselves in a different strain and stile, representing the Civil Powers as unlawful under the Gospel. No Christian can with a good conscience be a Magistrate, saith * *Wolzen*. It is not to be tolerated in the kingdom of Christ that one should rule over others, and exercise power and dominion. This he pursues with great warmth. And in an † other place he tells us that the Magistrate's Office is Useless; which he backs with divers Arguments, and accordingly explodes that *Punishing* and *Rewarding* which are generally annex'd to the Magistratick Office. And || again, he asserts and defends that Christ in those words, *Mat. 20. 26. It shall not be so among you, &c.* condemns all Earthly Dominion and Superiority: and he labours to prove from this place that all Civil Power is utterly forbid under the Gospel.

Others

* *Instructio ad utilem lectionem*. N. T. cap. 7. † *Commentarius* in *Mat. 5.* || *Comment.* in *Mat. 20.*

Others indeed are not so rigid and fierce, they do not hold Magistracy to be altogether unlawful and unchristian; but yet that which is really a great part of it is voted to be so by them, for *it belongs not to the Higher Powers*, they say, *to punish any Offenders with death.* * *Sotinus* asserts this without any limitation. It is not lawful in the times of the Gospel for a Magistrate to shed any man's blood, and bereave him of life, saith an † Other. The Magistrate ought not to use any Capital or Deadly Punishment, saith a ‡ third. And a ** fourth designedly undertakes to prove that according to Christ's laws no Malefactors, no not Murderers, are to be punish'd with loss of Life. Would you know the Reason of it? † † One of the foremention'd Authors assigns it in these words, *It is now a time of grace: the most perfect love towards our neighbour is commanded. He that doth not see that it manifestly follows hence that it is not lawful to take away the life of Criminals, that man is blinded by his own flesh*

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* Epist. ad Arcissevium. † Smalc. cont. Frantz. Disp. 6. de rebus civilibus. ‡ Ostorod. Instit. cap. 28. ** Wolszenigen Instruct. ad util. lection. N.T. cap. 4. † † Smalc. Disp. 6. de rebus civilibus.

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flesh, or by the spirit of Antichrist, and a long accustoming himself to do evil. But if we consult what this Author saith a little before, we shall find that he was blind himself, for he saith, *It is not lawful for a Christian Magistrate to shed blood, and to deprive any of life, but by some other ways which are more severe to restrain and punish them.* Observe it, he would prescribe a more severe penalty, yet he rejects the other way because it is so severe and harsh, and because the Gospel-dispensation is loving and gentle. If these be not Contradictions, tell me what are.

But I will briefly shew that both Socinians and these his followers herein oppose themselves to the Authority of the Holy Scriptures, and the Appointment of the Universal Lawgiver of the world, which is no mean Instance of their Irreligious inclination. That Ancient Law, *Gen 9.6. Whoso sheddeth man's blood, by man shall his blood be shed,* is not abrogated, and therefore is still in force. The Magistrate hath here a Commission to put to death persons for Murder. Here is a Divine Warrant for this Bloody Execution. And our Saviour's words have been applied this way by very Judicious Interpreters, *They that take the sword, shall per-*
ish

rish with the sword, Mat. 26. 52. i. e. they that use the sword unlawfully, they that unjustly shed humane blood, are worthy of Death, and this generally is their portion. St. Paul's words to the Roman Governor, *Acts* 25. 11. shew plainly that it is lawful for Magistrates to put to death those whose Crimes deserve it. *If I be an Offender*, saith the Apostle, *or have committed any thing worthy of death, I refuse not to die.* Both Capital Judicatures and Punishments are authorized by the same Apostle, *Rom.* 13. 4. where speaking of the Magistrate, he saith, *He beareth not the sword in vain*, i. e. he beareth it so as strike with it, to do execution with it, when there is occasion. So ridiculous is that Exposition of the place which * One of the Socinian Writers gives, viz. It is said, *He bears the sword*, but yet he must not use it. It is evident from this Text (as well as from those before mention'd) that God himself hath put this Weapon into the Magistrate's hand, and why then should any presume to disarm him?

I acknowledge a Christian Ruler ought to be very Cautious and Tender in

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* Smalc. cont. Franz. disp. de rebus civilib.

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the point of mens Lives, and perhaps it would be better to be sparing of them in some cases, where generally according to the Laws, as they are now in force, there is a forfeiture of Life. It was very rare heretofore among our Ancestors to inflict death for some of those Crimes which now are made Capital. The Executioner had not so much work when Banishment and Confiscations were more in use. But it is certain that there are such flagitious enormities, such heinous and detestable villanies as require no less a recompence than Death it self. Especially in the case of Blood-shedding a Retaliation is due, for blood calls for blood. This fatal Retribution is founded not only on the foremention'd Positive Law given to the *Patriarchs*, and never since repeal'd, and also on the Allowance of the *New Testament* (as you have heard) but on the Common Law of Equity and justice. Wherefore the Magistrate hath authority, when publick Justice and Necessity require it, to take away mens lives. Which our Church thought fit to make * one of her Articles. *The Laws of the Realm may punish Christian Men with death*

* The 37th.

death for heinous and grievous offences. Nay, the Publick Ministers of Justice are so far from offending in doing this, that they are extraordinarily guilty if they omit it, especially if they suffer Murderers to go thus unpunish'd, for blood-shed is the way by Gods appointment for the avenging of willful homicide and murder.

I mention these things that we may see how injurious the *Unitarians* are both to the Ecclesiastical and Civil Ministers. They not only null the function and Jurisdiction of the former (as I shew'd you) but they rob the latter of a great and considerable part of their Office. They will not allow them a power to punish Offenders, especially Capitally. With the *Donatists* of old and some *Anabaptists* afterwards they agree to defend this Proposition, that no man ought to be put to death, let his Crime be never so black and bloody: they hold that the Effusion of humane blood is in all cases unlawful. They had this immediately from the *Italian Innovator*, who knew it would serve his followers to very considerable purposes. For it was convenient to begin first with the Magistrate, lest he should have begun with them.

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them. They take away his Punitive Power, and then they know he can't hurt them. They are against all Capital Inflictions, lest they should tast of them themselves. The design of these Opposers of Magistracy is that they may have a Licence to vent what Doctrines they please, that they may even expel out of the world some of the Fundamental Truths which have been embraced in all ages of the Church. It is to be fear'd that the design at the bottom is that all Magistrates should throw away their Swords, divest themselves of their power to Punish, that hereby there may be a Liberty to do what they please; and then at last it is likely they will usurp the Sword, and take upon them that Office which they denied to the Magistrate. Though they despoil the Prætor of his Axes as well as Rods, yet they will make use of them themselves.

Here I might let you see likewise that it is their opinion that ** it is not lawful for a Christian Man to go to war.* Thus their Great Casuist determines, and in † other places he saith *We may not repel force.*

** Socin. Epist. 7. ad Lublin. † Quod regni Polon. &c. cap. 3. Them. 24. de Offic. Christi.*

force with force by taking up Arms, though we are justly assaulted. And he is back'd by * *Smalcius*, who peremptorily asserts the same. But I believe the Reader would think it loss of time to insist here, and to shew the unreasonableness of this Opinion, and therefore I dismiss it.

C H A P. IX.

The Socinians agree with the Papists in the doctrine of Evangelical Counsels, and several other Tenents. The Author's designed Brevity. The Socinian Creed summ'd up, and faithfully represented in its several Articles. An Objection Answered. Another Objection more particularly and distinctly answer'd.

THUS I have gone through the Several Particulars and Members which make up the Body of *Socinianism*: and I have now only this further to adjoyn, that both as to some of the Instances before mention'd, and as to one or two which I have not yet taken notice of, they apparently symbolize with the *Papists*.

* Disp. 6. de reb. civilib.

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pists. They joyn hands with them in asserting *Evangelical Counsels*, as we may satisfie our selves from what their Great Doctor and Dictator saith on *Mat. 5. 43, 44.* It is true, in his Explication of *v. 17.* of that Chapter he rejects the Popish Distinction of *Precepts* and *Counsels*, as it is there on that occasion applied. But behold his shifting ! In this place he makes out his Opinion by using that Distinction, only he disguises it under the term of *Monitions*, instead of *Counsels*. He holds that of *Solomon, Prov. 25. 21. If thine enemy be hungry, give him bread to eat,* &c. to be of this sort ; it is an Advice which we may follow, or not, as we please : it is not a Command, no man is enjoynd to do this. But after this rate any of the Plain Commands in Holy Scripture may be evaded, for we may alledg this which *Socinus* here starts that *though the words are propounded in the way of a Precept, yet they have not the force of one*, but only are Admonitions or Counsels, which a man may observe if he thinks fit, else not. And so in other Particulars I have hinted their Correspondence with *Rome*, as in their vilifying of the *Scriptures*, and holding them to be Corrupted : likewise in their notion of *Divine Worship*, which they

they say is not proper and peculiar to God; the *Papists* excuse the Worship which is paid by them to Angels and Saints by alledging that this Honour may be communicated to others besides the Deity; and so doth *Socinus* stiffly maintain that this Divine Honour is not appropriated to him that is by nature God. Both parties agree in the doctrines of *Merit* and *Perfection*. Both accord in this likewise that the Magistrate must not meddle with the Church, that he hath no Authority to punish Offenders in point of Religion.

Moreover, they agree in the distinction of *Venial* and *Mortal Sins*. See *Crellius*, *Eth. l. c. 5.* and *Volkelius*, *l. 4. c. 23.* * *Smalcinus* peremptorily asserts that those are *Venial Sins* which do not merit eternal death, and that there are such sins. But the rest only say God hath not constituted Eternal Punishment as the just recompence of all Sins. † *Volkelius*'s express words are, *Venial Sins* are those for which God hath not appointed the penalty of eternal death, so that of themselves they deprive no man of eternal life. But this

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* Cont. Franz. disp. 9. de Hypocr. † Lib. 4. cap. 23.

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contradicts the Apostle, who speaks without any reserve and limitation, *The wages of sin is death*, Rom. 6. 23. And you may be satisfied that even Eternal Death is included in that general term, for *death* in this former clause of the verse is directly oppos'd to *eternal life* in the latter one. That they symbolize in the doctrine of *Praying for the dead* may be gather'd from what a Great Man among them saith, * *It is no wonder that those who believe no middle state of the dead, pray not for them. But those that believe this, do well in praying for them.* He adds, *There is a much more certain succour and aid in the prayers of the living for the dead, than in the prayers of the dead for the living.* They affect the way of the Church of Rome in the manner of excusing their worshiping the Son of God, although they hold him not to be God, but a Creature : for as the *Romanists* palliate their Idolatrous Worship in praying to Saints and Angels, &c. by saying that this Adoration is paid ultimately to God himself, so not only the Old but the New *Socinians* use the same language, telling us that

* Slichting Comment. in 2 Tim. 1. 16.

that * the worshipping of the Son is not terminated in him as its utmost scope, but passes by and through him to the Father. Lastly, I might add that the Author of the *Considerations on the Explications of the doctrine of the Trinity* speaks favourably of *Transubstantiation*. All these things evidence that there is no such great gulf fixed between the *Papists* and *Socinians* but that they can hold commerce with one another, and in time, if there be occasion, come closer together. I charge not these latter with any formed intentions of promoting the *Roman Cause*; but they may be Factors for *Rome*, though perhaps they know it not. However, I desire it may be consider'd how Inconsistent these men are when they make a shew sometimes of being great Enemies to the *Roman Religion*, and yet at other times abet and befriend it. Would not a Thinking Man be induced to believe that they are at the bottom Favourers of the *Pontifical* Interest? Lastly, I appeal to any considerate man whether this be not more probable than what the *Socinians* charge the *Trinitarians* with,
viz.

* Of worshipping the Holy Ghost, &c. p. 8.

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*viz. that * they are the Causes and Occasions of those Errors and Heresies which compose the gross body of Popery.*

Thus I have offer'd a Brief Scheme of the *Anti-Trinitarian* and *Socinian* Doctrines. These things might have been further enlarged upon, but I was willing to bring all into a narrow compass, for the sake of the Meanest Readers, such as have not time and leisure to peruse Great Volumes, or are not able to purchase them. I hear that there is a Reverend and Worthy Person of my Name, of the University of *Oxford*, who hath undertaken to give a *Larger Account* of matters referring to this subject; but for my own part, I purposely design'd *Brevity*, for the reasons aforesaid, and because I have other work of Greater Importance upon my hands; for though the handling of the foregoing Points be of great use (otherwise I should not have employ'd my self about them) yet I give *Practical Theology* the precedence to them. That the Reader may have a Summary View together of all the preceding doctrines of the *Socinians*, I will be yet briefer, and couch the whole in a Narrower

* A Letter of Resolution concerning the Trinity. p. 12.

rower Draught, which you may call, if you please, the *Creed of a Socinian*. It may be drawn up in this Form and Manner :

“ I believe concerning the *Scripture*
“ that there are Errors, Mistakes and
“ Contradictions in some places of it :
“ that the Authority of some of its books
“ is questionable, yea that the Whole
“ Bible hath been tamper'd with, and
“ may be suspected to be Corrupted.

“ I believe concerning God that he is
“ not a *Spirit*, properly speaking, *i. e.*
“ Immaterial and Incorporeal, but that
“ he is such another sort of Body as Air
“ or Ether is : that he is not Immense
“ and Infinite, and every where Present,
“ but is confined to certain places : that
“ he hath no Knowledge of such future
“ events as depend on the free will of
“ man, and that it is impossible that these
“ things should be foreknown by him :
“ that there is a Succession in God's Eter-
“ nal Duration as well as there is in Time,
“ which is the measure of that Duration
“ which belongs to Finite beings.

“ I believe further concerning God,
“ that there is no distinction of *Persons*
“ or *Substances* in him, and that the
“ *Son* and *Holy Ghost* are not God, the
“ former

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“former of these being only a Man, and
 “the latter no other than the Power or
 “Operation of God : that there was no-
 “thing of *Merit* in what Christ did or
 “suffer’d ; that therefore he could not
 “make *Satisfaction* for the sins of the
 “world : and the contrary Assertion is
 “deceitful, erroneous and pernicious.

“I believe concerning the *First Man*
 “that he was not created in a state of
 “Uprightness, that the Image of God
 “in which he was made, consisted not in
 “Righteousness and Holiness, and con-
 “sequently that he did not lose these by
 “his Fall, for he could not lose what he
 “had not : that *Adam’s* Posterity have
 “receiv’d no hurt, have had no stain or
 “blemish derived to them by his Apo-
 “stacy, and the contrary Opinion is a
 “fable, a dream, a fiction of Antichrist :
 “that Mankind (having receiv’d no
 “damage by the fall of our First Parents)
 “have still an ability by nature to desire
 “and imbrace all Spiritual Good, and
 “to avoid all that is Sinful and Viti-
 “ous : that therefore there is no need of
 “the help of the Holy Spirit, and that
 “men may believe and repent and per-
 “form all religious acts without his ope-
 “ration and influence (yea indeed the
 “*Spirit*

“*Spirit* is but an Operation it self :) that
“men are counted righteous before God;
“not for the Merit of *Christ Jesus* (for
“he had no Merit) but for their own
“good works.

“I believe concerning the *Future State*
“that the Souls of the deceas’d have no
“knowledg, no perception of any thing,
“they are not sensible of any rewards or
“pains, neither are they capable of feel-
“ing them, so that in a manner they
“may be said not to Exist, for their life,
“activity and sensibleness are vanish’d,
“and their very Nature is absorpt. I be-
“lieve that we shall not rise with the
“Same Bodies, which we have now, at
“the last day, but that another Matter
“or Substance shall be substituted in
“their place. I believe that men shall
“not at the day of Judgment be required
“to give an Account of their actions :
“the most Flagitious Sinners shall not be
“Examined concerning any thing of
“their past life, they shall not be Tried
“or Judged. Only they shall be Pu-
“nished, and their Punishment is this,
“To utterly cease and perish for ever :
“the *Unquenchable Fire* is nothing but
“Annihilation.

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"I believe, as to *Christianity* it self, that every thing in it is to be submitted to the dictates of Humane Reason, and what cannot be explain'd and made out by this is no part of the Christian Religion: and consequently that there are no doctrines appertaining to it which are *Mysteries* and Superiour to our Reason.

"I believe, as to *Divine Worship*, that it may be given to another besides God, that a Creature may (if God thinks fit) be the object of Adoration, and consequently *Christ* (who is but a Creature) may be worship'd with Divine Worship, even the same that is paid to God the Father. I believe that *Prayer* (as eminent an act of Worship as it is) was not required in the Old Testament, for God's people had no need of Praying then, they were able to do all that was commanded them in their Religion without the Divine Assistance, and therefore the Invoking of God became not a Duty till *Christ's* time. I believe the *Lord's day* (commonly so call'd) is a Ceremonious Observance, and abolish'd by the Gospel, which takes away all Choice of Days. I believe that there is no Spiritual Blessing

“sing convey’d or conferr’d in the use of
“the *Sacraments* ; and particularly that
“*Baptism* is an useless Rite which the
“Christian Church under the Gospel
“hath nothing to do with, but more
“especially the Baptrizing of *Children* is
“insignificant, vain and childish, and
“hath neither Precept nor Example to
“commend it to us. I believe there is
“no Distinct Function or Office of *Minis-*
“*ters* in the Christian Church, and that
“the *Lord's Supper* it self may be admi-
“nistr’d by any private Christian or
“Brother.

“As to *Moral Points* I believe that Of-
“ficious Lies are lawful, that the Moti-
“ons of Concupiscence are not Vicious,
“that idle or obscene words, gluttony,
“drunkenness, riot, luxury, and all im-
“pure desires and lusts were not forbid-
“den till Christ’s time, and consequent-
“ly were no Sins.

“I believe, concerning *Magistrates*,
“that they have no power of Life and
“Death, it is not lawful for them now
“under the Gospel to inflict Capital Pu-
“nishments on any Offenders or Male-
“factors, no not Murderers and Cut-
“throats.

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“Concerning some other Articles, I
“believe as the *Church* believes, I mean
“the *Church of Rome*, for we symbolize
“with them in several points of do-
“ctrine.

“Lastly, after all I believe that though
“the foresaid Articles are necessary to
“make a man a *Socinian*, yet the belief
“of only One is enough to make a Man
“a *Christian* : and that One Article is,
“that *Jesus is the Messiah* ; in which it is
“not included whether he be *God* or
“*Man*, whether he satisfied the Divine
“Justice for our sins, and by vertue of
“his Death purchas'd Life for us. But
“when I say, I believe *Jesus is the Mess-*
“*ah*, I mean only this that such a Man
“of *Nazareth* was Anointed, Ordain'd,
“and Sent of God to be a Saviour, and
“that this is He who was foretold and
“promis'd to be sent by God. This is
“all I believe, and there is no Necessity
“of believing any thing more.

This is the *Socinian Creed*, and I have
faithfully drawn it up out of their own
Admired and Applauded Writers. I
know it will be said here that some be-
sides professed *Socinians* hold some of these
things. To which I answer, I made it
not my present business to observe what

Others

Others say, but to represent what that body of men, who are known by the name of *Socinians*, profess and own. Again, it is not *one* of these Opinions alone (excepting that concerning the Blessed *Trinity*) which can give the denomination of *Socinian*: it is the *Complication* of them that must do it. Therefore insist not on any one Single Opinion of lesser importance. Those that bear upon them the *General* and *Complex Characters* which I have layd down in the preceding Discourse are the Persons that I design'd. In short, I write not (and never will by God's assistance) to humour and gratifie any Party of Men, but to assert and vindicate the *Truth*, which is pleasing to all Good Men. And therefore if any sort of persons shall censure my freedom, I shall have recourse to my own Innocence and Integrity, that is, my hearty designs and indeavours to advance that Cause which I verily believe hath *Truth* on its side, because it hath the *Scriptures* on its side.

If they shall say (and what will they not say) ? that the *English Socinians* give not their suffrage to all these Particulars, which I have produced and named, and therefore my Charge against the *Foreign-*

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ers doth not reach them, I desire these following things may be considered, and then this Evasion will be found to be very weak and useless, and nothing to their purpose: and it will appear that this Scheme of *Socinianism* belongs to them as well as to the rest.

First, we are not sure that some of those who go under the name of *English Socinians* are not *Foreigners*. Is not *Crel-
lius's* Stock somewhere harbour'd among them? Have there not been seen strange *Outlandish* Books at the Press of late? May we not suspect some *Transylvani-
ans* and *Polanders* employ'd in the work lately? Are we not sure that there are some *Irish* as well as *English* engaged in the service? Why then are we nice in distinguishing, when they are not differenc'd as to their work and design?

Secondly, as for our very *English* and *Native Socinians*, they borrow'd their Opinions from those *Foreigners*, they fetch'd them from those Writers, and they maintain them by the same Arguments that they did. They use the very same Texts, and urge them after the same manner: they follow them step by step, vouch their Reasonings, applaud their Discoursings; only they dress up
their

their notions in an *English* garb, and give them a more *Modish* Turn than they had before. That's all the difference between those Authors and these of late in *England*.

Thirdly, though some of the Moderns are so politick as to be silent about some of the Points that I have mention'd, yet we have no reason to gather thence that they are not inclin'd to imbrace them. It is a remarkable hint of a very **Observing* Person, *There is reason to suspect (saith he) that the Socinians have some other odd Tenents; which they think fit rather to conceal than to deny.* For we must consider this, that they would first gain their Main Point, the overthrow of the *Trinity*, and all the *Maxims* that relate to that. This is the *Leading Card* with them, and therefore they chiefly insist on this, intending (we may suppose) to urge the rest afterwards. For it would be too much to undertake at one time to defend all the other doctrines. And besides, it would be too odious to reject so many receiv'd Propositions at once. Therefore they go not this way to work, lest they

P. 4

should

* Dr. Wallis. 4th. Letter concerning the Trinity.
P. 51

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should be universally cried down. It is their cunning to proceed gradually, and to undermine Christianity by steps. That is the reason they have not in their Writings touch'd upon *some* of the fore-said Opinions. But it is not to be question'd but that they have a good esteem of them, and will in time (when they have dispatch'd their Main Business) betake themselves to the hearty defence of them.

But, fourthly , if I were to give a Scheme of the *Roman* or *Popish* Religion, should I not discharge that Province sufficiently if I gave a true account of it from the Writings of the generality of Divines of that Communion and Profession in other Countries, though I had not consulted every individual Papist in *England* about the Points? Yes surely. And so it is here, *Socinianism* was not begot in *Britain*, it is of Foreign Breed, and therefore the Writings of those Foreigners who were profess'd *Socinians* are to be consulted and produced when we are to give a True Pourtraiture of *Socinianism*, and accordingly this Method I have taken. It was not necessary to ask every Little Pretender or Retainer to it in every corner of this Countrey whether

he was exactly of the same Cut with the *Outlandish* Writers in every thing, as if *Socinianism* were to be measured altogether by *their* sentiments and persuasions. No: *Socinianism* is not to be defined by what one or two Upstart Writers dictate: this, as *Popery*, is to be judged and estimated according to the Generality of the persons that profess it. And that is it which I have been doing, I have been giving an estimation of it according to the Greatest Numbers of those who own themselves to be *Socinians*. In this I have dealt fairly, and no man can blame me for it.

Nay, fifthly, I have decipher'd *Socinianism* not only according to the judgment of the *Most* who own and profess it, but of the *Chiefest* and *Learnedest*. I have not only brought upon the Stage the Opinions which are held by the Main Body of them, but I have consulted the *Choiceest* Writers on the several subjects. There are other *Socinian* Writers, whom I have not mention'd, as *Gossavius*, *Voldovius*, *Gittichius*, &c. but I chose out those that are renowned among them. I could have produced the Assertions which are to be found in *Servetus*, *Valentinus Gentilis*, *Bernardi-*

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nus Ochinus, Franciscus Davidis, Sommarus, Georgius Blandrata, who made way for the reception of *Socinus's* doctrine against the Holy Trinity. I could have quoted a later Author, one *Præpocorius* who in his * Writings hath said something concerning most of the Points before mentioned. Yea, this Volume of his is order'd by the Party to be adjoyn'd to the *Bibliotheca Patrum Polonorum*. And besides, the Reprinting of it in the year 1692 shews that it is Authentick among the *Modern Socinians*. But I have omitted this *Polonian Knight* (for such they tell us he was) he being not so well known to the world as the rest that I have named. I chose rather to make use of those Names which are of general Repute and Credit among the *Unitarians*, and whose Writings they have a great and universal regard for, so great and universal that they take all they say from them. If I had always listned to the Majority of Voices, to only what the Biggest part of them say, (though that were sufficient) it is likely they would have blamed me: but now seeing I have likewise attended to the determination of those

* *Cogitata Sacra Varii Tractatus.*

those who are reckon'd the most Eminent among them, I'm sure they can have nothing to object against me. They must not think to shuffle us off by saying the *Foreign* and *English Unitarians* are not the same, for you see that these latter are included in the former, and both of them make up One Body of Men who are known by the name of *Socinians*, and who are all of them profess'd and sworn Opposers of the *Sacred Trinity*. Thus, I suppose, I have fully answer'd what was *Objected*, and it is manifest that our own Countrey-men no less than Foreigners are concern'd in the Character which I have given of these men.

CHAP.

CHAP. X.

The Author concludes with Inferences from the whole, viz. 1. Socinianism is a *Complication of Old and New Errors. Quakers and Muggletonians sprang thence.* 2. *It is strange boldness in the Socinians to pretend to ground their Opinions on Scripture.* 3. *What hath been said gives us a right Idea of these persons. It appears they are no Christians: but great favourers of Judaism and Turcism, especially of the latter.* 4. *We must entertain none of their Principles.* 5. *We are to take notice of the tendency of them to Irreligion and Atheism. Socinians and Atheists at this day friendly agree. Yet the former have the confidence to charge the Trinitarians with Idolatry and Atheism. The Author writes nothing in way of Recrimination, but from a sense of the Reality of the things themselves. He appeals to the judgment of the Sober and Religious. He thinks not himself concern'd to take notice of every scurrilous or trifling Opponent.*

NOW from the whole I will make some brief Remarks and Reflections, and

to conclude. First, see how faulty, how erroneous, how dangerous, how pernicious the *Theology* of the *Socinians* is. It fails not in one or two Points only, but in a vast number, as I have let you see. It is patch'd up of several different Opinions fetch'd from fundry quarters, it is a Fardle of mix'd and disagreeing Notions, it is a Nest of Heterodoxies, a Galimaufrey of Old and New Errors, a Medley of Heresies taken from *Ebion* and *Cerinthus*, the *Sabellians*, *Samosatenians*, *Arians*, *Photinians*, *Macedonians*, who corrupted the doctrine of the *Holy Trinity*. They joyn with *Jews*, *Pagans* and *Mahometans* in disowning and denying this Great Mystery of Religion. Other false opinions they have borrow'd from the *Pelagians*, (a sort of Antient Hereticks) concerning *Adam's* fall, and the Effect of it, and man's Natural strength and ability in spiritual matters: so that these men deal in Brokers ware, Old Opinions trimmed up anew. Again, They comply with the *Papists* (as I have shew'd) in several of their sentiments and persuasions: and if there be any *Idolatry* in the Church of *Rome*, it is certain the *Socinians* cannot clear themselves of that crime. They tread in the steps of the Old Sadducees,

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ducees, and of the *Epicureans*, and of several Antient and Modern *Libertines* about the nature of *Spirits*, of *Separate Souls*, of the *Resurrection of humane bodies*, of the *Last Judgment*, and of *Hell*.

They espouse the cause of *Anabaptists*, they follow those *Enthusiasts* who disallow of the solemnizing of any special Time, particularly the *Lord's day*, who disbelieve the benefit and use of the *Sacraments*, and deride the Office and Call of *Ministers* in the Church. It is observable that in their late Pamphlets they with great rudeness and incivility speak of *Preaching*. In one place, I remember *School-boys* and *Preachers Rhetorick* are joyn'd together by them: and in five or six other places they have a fling at the *Pulpit*, which they mention with great disdain. It seems the *Profess'd Instructors* of the people are very much out of their favour. They laugh at the *Orthodox* (as they call them) for *thundring it from their Pulpits*, that matters of *Faith* are above *Reason*. So the *Letter to the Clergy of both Universities*, chap. 10. And those that will not reject the *Trinity* and other doctrines exploded by the *Socinians* are *Priest-ridden*. *Letter of Resolution*, p. 19.

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They adhere to other *Enthasastick* Spirits as to their mistaken conceits concerning Magistracy and the Secular Sword. They perfectly accord with the *Quakers* in their opinions about the *Trinity*, *Christ's Satisfaction*, *Original Corruption*, concerning the *Ministerial Function* and *Mission*, concerning *Infant-Baptism*, the *Observation of the Christian Sabbath*, going to War, &c. So that any confiderate man may observe that *Quakerism* is the spawn of *Socinianism*.

Nay, they seem to have given rise to the wild Sect of *Muggletonians*, who from them have learnt to hold but *One Person in the Godhead*, viz. God the Father, and to call the *Trinity* or a *God of Three Persons* (as they speak) a *Monster* (as our Gentlemen are pleas'd also to express themselves.) They have been taught from them to renounce the Power of the Christian Magistrate, and the Office of a Christian Minister: they are instructed by them in their Tenents concerning the Spirits or Souls of men, viz. that *they can't act without the body, and that therefore they are extinct as soon as they are separated from it*. They are the very words of this late Party, and they are taken from the *Racovians*. An other detachment is that the
Bodies

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Bodies of the deceased, wherein they lived and died, shall not rise again, shall not appear any more. This is their language: whence it is evident that *Reeve* and *Margleton* suck'd their Principle from *Faustus Socinus* and his Adherents. And thus you see that as the *Socinians* borrow from several Sects, so they set up others: they receive and distribute Poison, and thereby doubly endanger mankind. Lastly, it is apparent that they borrow from *Deists* and *Atheists*, and thereby yet further bring mischief upon the world.

And from the whole it is evident that these persons are corrupted not only in some matters of lesser moment, but in those that are of the highest concern: not only in merely Speculative doctrines, but such as immediately relate to Practice: not only in some Principles that respect the Circumstances of Christianity, but in those that are Substantial and Fundamental, those that are of the very Essence of the Christian Faith. Let this be seriously thought of, that we may have a true apprehension of the mischief of *Socinianism*.

Secondly, Observe the strange *boldness*, as well as *falsehood*, of these men. They are often in their Writings insinuating into their Readers that they build all their
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Assertions on the *Scriptures*, and thence they require their assent to what they deliver. But from the several Particulars which I have insisted upon it is clear that they have no ground to require or claim it upon that account, for I have manifestly discover'd the opposition of their Tenents to the plain dictates of the Holy Spirit in the Bible. There they are condemned as spurious and adulterate Notions, there they are rejected as Pernicious and Poisonous doctrines. And yet they have the confidence to ground these on the authority of the Inspired Writings, the Sacred Oracles of Truth, yea * One of them tells the world that he was brought to these Perswasions by reading the *Scripture*; that hereby they may the more effectually impose upon the minds of men, who they think will be ready to attend to that which they pretend is bottom'd on the Word of God.

Thirdly, These things which have been suggested may be serviceable to give us a *Right Idea* of the persons I have been dealing with. Surely those who have thus mangled and abused Religion, cannot be thought to have a Good Intention

in the countenance of the

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in the work which they are about at this day, yea they must be thought to have a very Bad one. We may argue thus, It is no wonder that they that pervert and deprave *so many doctrines* of Religion, do more especially enervate the Mystery of the Blessed *Trinity*. If it were only on the account of all their other wild notions, we might have reason to suspect, yea to condemn their blasphemous Opinion concerning our *Lord Jesus Christ*, viz. their flat denial of his *Godhead*, and of his *Satisfaction*, &c. It is not to be marvel'd at that they proceed thus far, having done so much besides, having in other Points of Christianity shew'd what a faculty they have of perverting and distorting the Truths of the Gospel.

What I have said therefore will be useful to enlighten the Reader, that he may understand what manner of persons these are; that (to speak plainly) he may be convinced that they are no *Christians*. Whatever pretences they make to that Title, it is impossible they should with reason lay claim to it, for they neither are *baptised* into the Christian Faith, nor do they make *Profession* of it, as you have heard: but on the contrary they subvert *Christianity* it self, and deny the Divine Author of

of it. How then can these men challenge the name of *Christians*? Nay, I could observe that they industriously comply with *Jews and Turks*, in opposition to and defiance of all Sober *Christians*. To gratify the former, they think fit to renounce the avowed Principles of the latter. Herein they follow their Old Friend *Servetus*, who had convers'd a long time with *Jews* and *Mahometans*, and had espoused many of their Opinions, and was a great Admirer of them. Especially he declar'd his approbation of the *Alcoran*, and thought it reconcileable with the New Testament, if the doctrine of the *Trinity* were laid aside. It is often mention'd by *Socinus* and other *Racovian* Writers that this doctrine and that of the *Incarnation* hinders *Jews and Turks* from embracing the *Christian Religion*. And even the * late *Socinian* Penmen in their *New Treatises* talk much of this, that the doctrine of the *Trinity* puts a stop to the conversion of *Jews, Mahometans*, and *Heathens*: and thereupon they are very earnest with their Readers to abandon this Great Point of Christianity, in mere complacency with those Infidels.

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* A Letter of Resolution concernin g the *Trinity*, p. 17, 18.

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And more particularly it is observable how favourably they speak of *Mahometism* or *Turcism* : they profess themselves forward to believe that * *Mahomet had no other design in pretending himself to be a Prophet, but to restore the belief of the Unity of God, which at that time was extirpated among the Eastern Christians by the doctrines of the Trinity and Incarnation. Mahomet meant not his Religion should be esteemed a New Religion, but only the Restitution of the true Intent of the Christian Religion. Therefore the Mahometan Learned men call themselves the True Disciples of the Messias. They further (in the same place) insinuate their approbation of the Mahometan Religion above that of Christianity, they magnifie the Alcoran, and the more plausible Sect of Mahomet, as the Saracens call'd it; and at the same time they represent the Modern Christianity (which professes the doctrines of Christ's Incarnation and the Trinity) no better or other than a sort of Paganism and Heathenism. These are their very terms, P. 19. and they are answerable to what was said by them before, viz. that the Trinitarian doctrines are of Heathen descent and original, P. 15. and*
after-

* The same Letter, p. 18.

afterwards (to vary the phrase) of *Paganick Extraction*, P. 16. I appeal now to the Reader whether this be not right *Sclavonian*, whether it be not the very language and dialect of the *Polonian Divines*; which shews that these are identified with the *Englisch Unitarians* as to this matter; and at the same time it yields us a true *Pourtraiture* of the persons I have been representing to the Reader.

Fourthly, we should be very careful that we entertain none of their foresaid Opinions. I question not but the Reader would have made this Inference, though I had not. But this I request of him, that he would out of Choice and Judgment do this, as being thoroughly apprehensive of that *Evil* and *Danger* which attend those Principles. For this purpose I have display'd them, and I hope that Special Hand of Providence (for I cannot but acknowledg it as such) which directed me to it, will back it with a Blessing.

Fifthly and lastly, see the tendency of the *Unitarians*, and of the whole mass of the *Socinian* Points to *Atheism*. They vilifie the Scripture, they adulterate the true Meaning of it, they introduce unbe-

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coming sentiments concerning God and Religion, they decry the great and necessary Truths of the Gospel, they baffle the apprehensions which we ought to have of a Future State : and what doth all this drive at but the undermining of Religion, yea and Divinity it self ? So fitly was this Question inserted by a * Learned Man, above sixty years ago, among his other Enquiries at the end of his *Compendium of Ecclesiastical History, Whether Socinianism be not an Introduction to Atheism* ? So truly was it said lately by an Observing Pen, † *In several respects our Socinians seem to be serving the design of the Atheists.* I wish the Christian world would open their eyes, and see this betimes, and thereby prevent the unexpressible Danger which otherwise will unavoidably follow. I offer it to be taken notice of that the Socinian and Atheistical party joyn hand in hand at this time, and agree together in a very friendly manner to laugh at and defie the Fundamental Principles of Religion. Such a Reflection methinks should be dismal to those of the Modern Penmen of the

* In his *Introduction for the reading of History.* † Bishop of Sarum's Letter to Dr. Williams.

the *Socinian* Perswasion who are sober and considerate. They write (whether they know it or no) to please and humour the Wild Gallants, those in city and countrey that are of Lewd Principles, or of none at all. Nothing is more evident at this day than that the *Socinian* Writings are highly acceptable to those that espouse the Cause of *Atheism*, to the professedly *Prophane* and *Irreligious*. These are the men that applaud them, and cry them up, and think they are fraught with great Wit, Argument and Reason. I appeal to Impartial Judges whether this doth not shew the near Affinity, if not Identity between these persons and those I am mentioning. He that doth not see this, sees nothing.

To conclude, if what I have said sound harsh in these Gentlemens ears, I request them to call to mind how severe they have been in censuring the *Trinitarians*, and particularly in charging them with *Idolatry*. Though *Slichtingius* and one or two more are unwilling to say in expresse terms that we are *Idolaters*, yet both he and all the party assert that which is equivalent, for they say we worship a mere Figment, a Fancy of our own (for so they blasphemously stile the Holy *Trini-*

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ty) we set up an *Idol* of our own brain for an object of Divine Worship. But our Home-bred Unitarians are yet bolder, and speak it out without any mincing that * *the Trinitarians are Idolaters, and Pagans, and much worse*, and this they often inculcate. But certainly, to tax us with *Idolatry* when they themselves professedly *worship a Creature* (as hath been observ'd before) is the wildest Conceit that ever enter'd into any man's head: the Boldness, Inconsistency and Non-sense of it are so great that we can't sufficiently stand amazed at it.

Nay, not only *Idolatry* but *Atheism* is laid to our charge. I find that † *Servetus* calls the Trinitarians *Atheists* very frequently. And even the *Modern Unitarians* in their late writings expressly fix this Crime upon them, for their words are these concerning the doctrine of the Trinity, || *By its natural absurdity and impossibility it did not only at first give a check and stop to the progress of the Gospel, but ever since it hath served to propagate Deism and Atheism.* The doctrine it self cannot do

* A Letter to the Clergy of both Universities. † De Trinit. Erroribus. || A Letter of Resolution concerning the Trinity. p. 17.]

do this without its being urged and managed by those that assert it : therefore it is as much as if they had said, Those who defend the *Trinity* propagate Atheism. Now, it will not be denied, I think, that those who propagate Atheism are *Atheists*. Wherefore according to these men a *Trinitarian* is an *Atheist*. In an * other place they say, *he may be justly suspected of Atheism*, and they mention on what account. Others of them tell us that † *Whatever Zeal the Trinitarians may pretend to have for Religion, they take the right way to make men Scepticks and Atheists*. And the last man that wrote in defence of the Socinian Cause complains of us, that || *we make that a Fundamental of Religion which contradicts the best reasonings of mankind whereby they prove the existence of God.-----* Thence loose men deny there is any God at all. Thus you see what the Socinian Charge is against us.

Whence you may perceive that Mine is but a Counter-Charge, and therefore they have no reason to find fault with the

* Trinitarian Scheme of Religion. † A Letter to the Clergy of both Universities. cap. 6. || The Exceptions of Mr. E. &c. examin'd. p. 43.

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the foregoing Retaliation, especially when with the utmost Sincerity I declare that my Charge against them was not founded upon theirs, or occasion'd by it, for it was since the time that I drew up mine against them that I found this Accusation in some of their Papers. Which may convince any unprejudiced person that what I have said with reference to the Anti-Trinitarians is not in way of Recrimination, for I did not know that their Writings had any thing of that nature against those that defend the Trinity. But it was and is from a sense and perswasion of the truth of the thing it self, and that alone that I have, and do at present thus tax them, and turn their Obloquy upon themselves. And truly I have done it with a sensible compassion all the while, for I cannot rejoyce (as some seem to do) at finding an occasion of Censuring and Blaming others. I submit what I have said to the Consciences of all Sober, Faithful and Judicious Men, all Sincere Lovers of God and Religion. Let these judg between us and our Adversaries.

And now, to shut up all, if any one with calmness and sobriety, laying aside all levity and scurrility, all artifice and sophistry,

sophistry, shall offer any thing as substantial in way of Reply to what I have said, I shall not be backward to meet him with a Rejoynder. Otherwise I shall not think my self concern'd to attend to what he saith. If he appears like a Generous Man of War, I will engage him: but if I see him come on in a *Privateering* way, I tell him before hand, I will make off from him. I will not refuse to encounter any Fair Adversary, but if any man shall make it his business to cavil and raise trifling Objections against what I have said, I will take no other notice of him than to despise him.

He must not think that I will throw away my Time and Arguments upon every Squib that is flirtd. I have something else to do than to mind the wagging of every Goose-quill. In a word, I think not my self obliged to write a Vindication every time a Perverse Scribler will be dashing Ink against me.

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POSTSCRIPT;
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Brief Reflections

On a late Book Entituled,

[*A short Discourse of the True
Knowledge of Christ Jesus,
With Animadversions on Mr.
Edwards's Reflections on the
Reasonableness of Christia-
nity, and on his book entitu-
led, Socinianism Unmask'd.
By S. Bold, Rector of Steeple,
Dorset.*]

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POSTSCRIPT

BRING

Brief Reflections

On the Book Entitled,

A Short Discourse of the True
Knowledge of Christ Jesus
With Animadversions on Mr.
Edwards's Reflections on the
Reverend Mr. Child's
Sermon, and on his book
entitled, Socinianism Unmasked.
By S. Bole, Author of
Dissertations

REFLECTIONS

ON

Mr. *Bold's* SERMON.

WHEN half of the sheets of my foregoing Discourse were printed off, my Bookseller sent me a little Piece with Mr. *Bold's* name to it : but I presently cast my eye upon the bottom of the Title-page, and there saw that these Papers came from the lower end of *Pater-Noster-Row*, and thence I gather'd who had a hand in them. I found that the Manager of the *Reasonableness of Christianity* had prevailed with a Gentleman to make a *Sermon* (I thank him for doing me that honour) upon my Refutation of that *Treatise* and the *Vindication* of it. Indeed it was a great Master-piece of Procuration, and we can't but think that that Man must speak the Truth, and defend

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it very impartially and substantially who is thus brought on to undertake the Cause.

But truly I am exceedingly oblig'd to the *Penman* for the course he hath taken, for he hath saved me the labour of a Formal Confutation in Mode and Figure, he having himself contradicted the very Proposition which he lays down, *viz.* that *there is but One Point or Article necessary to be believ'd for the making a Man a Christian.* This he pretends to maintain as an undeniable Truth, and yet he declares that *Other Points are necessary to be believ'd.* Serm. page 32. And again, *There are Many Points (besides this) which Jesus Christ hath taught and revealed, and which every sincere Christian is indispensably oblig'd to endeavour to understand.* p. 29. And afterwards, *There are particular Points and Articles, which, being known to be reveal'd by Christ, Christians must indispensably assent to.* p. 33. And he reckons up several of these Articles and Propositions, which are the very same which I had mention'd in my * Discourses against the Conceit of *One Article.* Now, if there be *Other Points* and

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* The Causes of Atheism. Socinianism unmask'd.

Particular Articles, and those *Many*, which a sincere Christian is obliged, and that *necessarily* and *indispensably* to understand and believe and assent to, then this Writer doth in effect yield to that Proposition which I maintain'd, *viz.* that *the belief of One Article is not sufficient to make a Man a Christian*, and consequently he runs counter to the Proposition which he had laid down. For I bring the business to this issue, If the believing of one single Article be enough to constitute a Man a Christian, yea a Sincere Christian, then the belief of something more is not *Necessary* and *Indispensable*, for though the knowing or believing of more may be some ornament and embellishment to him, yet it can't be said that it is *Necessary* and *Indispensable*, because nothing is so in Christianity but what contributes to the *making a Man a Christian*, a *Sincere Christian*. Wherefore it undeniably follows that when this Gentleman acknowledges that there are *More Articles*, than this *One*, proposed to be believ'd, and that *Necessarily* and *Indispensably*, he must needs grant that those Articles, which are thus necessary and indispensable, are necessary to *make a Man a Christian*, and consequently

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quently the assenting to that Single Article *Jesus is the Messias*, doth not constitute a man a *Member of Christ*, or a *True Christian*. For if More Propositions and Articles are *Necessary, Indispensably Necessary*, then that One is not sufficient. This is a plain case, and none but such as are master'd with Prejudice can possibly resist the evidence of it.

He goes on still to confute himself, saying, *A True Christian must assent unto this, that Christ Jesus is God*, p. 35. Observe it, he *MUST*, he owns here that there is an *absolute Necessity* of this belief. Whereupon I ask him, is this belief necessary to make a *Man a Christian*, or not? He cannot say *it is not*, because to believe Him to be *God* who really is so is no indifferent thing in *Christianity*, it is absolutely requisite to constitute a *Man a Christian*, a *True Christian*, for a *Man* can't be such unless he hath a knowledge of Him that is *True God*. This surely none will undertake to deny. Hence then it inevitably follows that this Author must hold that the assenting to this Proposition, that *Christ Jesus is God*, is necessary to make a *Man a Christian*. And if this be necessary, then something else besides the believing of *Jesus to be the Mess-*

as (as the Author of the *Reasonableness of Christianity* and his Abettors understand and explain that Proposition, for they include not the *Divinity* of Christ in it) is absolutely necessary to make a Man a Christian. Which is the thing that Mr. Bold denies, and yet we see it is a natural and unavoidable Consequence from what he asserts in his *Sermon*. So that in effect he positively saith, The believing of more than that *One Article* before mention'd is absolutely requisite to make a Man a Christian.

In another place speaking of the account which the Scripture gives of the *Holy Spirit*, viz. that he is God, he adds that a true Christian is as much obliged to believe this as to believe that Jesus is the Christ, p. 40. See here the force and energy of Truth, it will make its way through the teeth of those that oppose it. He that had professedly asserted and maintain'd that the knowledge of this One Point, that Jesus is the Christ, constitutes a person a Christian, now as plainly and professedly contradicts this Position, by declaring that we are as MUCH obliged to give assent to this, viz. that the Holy Spirit is the True God, as to that One Point. For this is the case, if a True

Christian be as MUCH obliged to believe one as the other, then 'tis certain that *Christianity* is as *much* concerned in the belief of one as of the other : and if so, then a Man can't be a *Christian* without this belief; whence it irrefragably follows that the *One Point* he speaks of is not sufficient to *make a Man a Christian*: unless he will submit to this Nonsense that a man can be a *Christian*, a *True Christian* though he believe not those things without which he can't be a *Christian*.

This is sufficient, I suppose, to give you a tast of Mr. *Bold's* Self-Contradiction, and at the same time of the Unreasonableness and Groundlessness of the Notion which the Author of the *Reasonableness of Christianity* hath publish'd to the world. I wish for the sake of this our present Penman, who seems to be a Man that hath some relish of Religion and Piety, that he had not thus expos'd himself and his Friend together.

There hath been a Pair of Advocates for this Conceit of a *Christian of One Article*: the one a Layman, the other a Churchman : the first a Professed *Sociinian*, and, having little to say for his Friend,

Friend, stuff'd his Pamphlet with what *Crellius* afforded him : the latter, you see, (after great study and deliberation) hath made as inconsiderable advances in the Cause; and though he appears in the form of a *Preacher*, yet he hath said nothing answerable to the Specious Title of his *Sermon*, *The true Knowledge of Christ Jesus*; but on the contrary hath said very illthings, to the lessening and impairing, yea to the defaming of that *knowledge* and belief of our Saviour, and of the Articles of *Christianity* which are necessarily required of us. From what he hath delivered we may infer that there hath been one Vain Effort more in the world than there was before. And this is his just and deserved Character that he hath betrayed the Cause he undertook, and hath dispatch'd himself and it with his own Weapons unwarily handled.

But let me address my self to this Gentleman a little more closely (if I can speak more closely than I have already:) Verily, Sir, it is strange that a Man of your Sobriety and Temper should be thus easily drawn off, that you should so far debase your self and the Post you are in, as to be Mr. L.'s Journeyman, (he having himself it seems, given over

working at the Trade) that you should accept of the Office of an Under-Puller for *Ratovianism*. Was it not enough that the Author of the *Reasonableness of Christianity* had been publicly defended by *Deists* and *Scepticks*, that he had been approved of and vindicated by the profess'd Votaries and Disciples of *Socinus*, that he had the good word of all the *Indifferent* and *Neuters* in Religion, that he was carested and admired by the *Men of Wit* about the Town who make it their business to banter Christianity, and (in a word) that he was cried up by the *Atheistical* and *Debauched*, who as concernedly railly all *Religion* as the late *Field-Officer* doth *Priests* ; was it not enough, I say, that the *Rationalists* found all these to be his Patrons, but must Mr. *Bold* strike in with this Company, and vote this Writer to be the *Christianissimo* (next to LOUIS) of this Age ?

Not that I would be thought to detract in the least from the Gentleman's Worth, for (to give him his due) it is most readily granted that he hath a great share of *Metaphysicks* (as his first book he publish'd sufficiently demonstrates) and of *Oeconomicks* (as his next book testifies)
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and of *Politicks*, as some late Papers assure us, wherein he hath abundantly shew'd how acute and ingenious a Projector he is in the point of *Trade* and *Money*, especially *Guinea's* and the *Lowering* of them. But I am not obliged to think that his Talent lies so advantageously towards *Theology*, especially *Christianity*. I can't approve of his introducing a *Clipt Christianity*, and thrusting upon us a *False Coin*, a *Counterfeit Stamp* in Religion. I cannot (and never will) conceal my dislike of his teaching the men of this too Giddy Age to truck their *Old Christianity* for a New Notion or Fancy of the pretended *Reasonableness* of that *Christianity* which he shapes to himself.

And yet, Sir, you are pleas'd to take part here, and that with no common Zeal. Which strange behaviour, or rather unaccountable Fascination hath stagger'd not a few of your Friends and Admirers, who (with my self) own that you have done much Good by your former Writings, but fear now that you will do as much Harm. The Devout and Pious had other apprehensions of you when they look'd into your *Practical Sermons*, *Invitations*, and *Meditations*;

and therefore they stand amazed since they have perus'd your late Productions, and observing there that you are come to the *Necessity of but One Article of Faith*, they expect that you may in time hold that *None is Necessary*, which is the scope and design (whether you take notice of it or no) of those that have lately influenc'd upon you. Let me be free with you, and tell you that it is the sense of your Friends that, if your Pen runs for the future in this strain, you will write rather like a *Turkish Spy* than a *Christian Preacher*. I beseech you therefore, Sir, by all that is good and sacred, and by that Reputation which you have heretofore gain'd among the Religious and Pious, that you would not dissemble with your self, and choak your inward Perswasions, and abuse your self and the world too. I wish with all my heart that you would account with your self for this late *Back-sliding*, and consider how scandalous it will be when your Auditors and Readers shall find that you are sailing to *Racovia* with a side-wind. I beg of you by the bonds of our most Holy Christianity that you would, whilst it is time, prevent a final *Apostasy*. Wear not the detestable Character of a *Renegade*. Sir, I most
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passionately request you to ponder that smart and upbraiding Query which our Blessed Saviour used to some of his *Disciples*, when he saw that they *went back*, *Will Ye also go away?* John 6.67. Remember, Good Sir, that *going away* ended in *Betraying*.

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REFLECTIONS

ON THE

Animadversions.

LET us come next to the *Animadversions* which are tack'd to the *Sermon*. And truly I am inclined to clear the Gentleman under whose name this Pamphlet goes from being the Composer of this part of the book. I can scarcely believe that Mr. *Bold* would offer such a Crude and Shallow thing to the publick; but I am partly of the mind that these *Animadversions* were transmitted to him, and he was desired to publish them as his own, that it might be said (which was never said before) that a Man with a Name, and with Open face, that one without a Vizour warranted the late Author of the *Reasonableness of Christianity*; that it might be said that a *Clergy-man*, the Reverend *Rector* of *Steeple* vouched these strange notions.

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But I must needs say I do not take him to be the *Animadverter*: one reason of which Conjecture is because I have heard that these very Objections and Cavils which are here used were made use of by the *Party*, and therefore it is probable that though they appear under the name of *S. B.* yet they might more truly have had *J. L.* or *A. & J. C.* (who took care to send them) prefix'd to them.

I will likewise offer other probable Reasons which may induce any Considering man to think that the person who made the *Sermon* was not the Author of the *Animadversions*: for first I appeal to any man that knows the *Difference of Stiles*, whether this be not observable in these two Pieces. Indeed when Different matters are treated of by the same Writer, there may be a great inequality in the Strain, but it is never or very rarely observ'd when the same Subject is handled by the same Author, as is pretended in the present case. Secondly, There is this Mark to distinguish the first part of the book from the latter, the one is printed in two different Characters, all along the words and sentences which *Mr. B.* thought were more Emphatick or Remarkable than the rest are put in a Letter which distinguishes them

them from the other words and sentences in his Discourse. But you may observe that there is not this Distinction in the *Animadversions*, they (like the *Reasonableness of Christianity* and its *Vindication*) are (excepting a very few places) all in the same Character. It is not the way of that Author in his Writings to distinguish words, or express their Emphasis by the difference of Letters. This to me is no inconsiderable thing, for you scarcely find any Author of late that writes after that manner. However, we may be almost sure that this part of the book is not Mr. *Bold's*, for the same Author in the same book would not Vary as to this thing we are speaking of, as we see here done.

Again, Thirdly, you can't but take notice that the *Animadversions* are printed in a Larger and Fairer Character than the *Sermon*: which thing you will seldom or never find in the same book, written by the same Author, and upon the same Subject, and printed together. This discovers Mr. *B* to have no title to the latter part of this Undertaking, and it likewise discovers the Imprudence of the *Publisher* who would suffer those Papers to come into the world with such apparent marks where-

whereby they may be known to be composed by two different persons, and yet at the same time would have but *One Author's Name* to the whole.

Add to all this that unsufferable Blunder in the *Epistle to the Reader* before the *Animadversions* (which we may suppose was made for Mr. B.) *When the book against the Reasonableness of Christianity fell into my hands* (saith this Writer) *I thereby came to be furnish'd with a truer and more just notion of the main design of my own Treatise or Sermon than I had upon my looking over it cursorily* (I suppose he would have said *cursorily*) *presently after it was publish'd*: as if the design of his own Treatise could be made known to him by an other Man's Writings. Which carries that Inconsistency and even Nonsense with it which I believe Mr. B. will not own himself to be the Author of, and therefore I cannot but impute it to that Jumble of two Writers in this Volume, which confounded the *Epistolizer's* notions, and made him discover, before he was aware, that Mr. Bold was not the True Parent of this off-spring to which the Epistle is prefix'd. No, no: he that drew up this Epistle had some acquaintance with the *King of Ham*. Here
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is strong Fancying and Personating; here is direct Counterfeiting and Falsifying. They have made a Tool of Mr. B. and under the shelter of a *Clergyman's* Name have impos'd their notions upon the Reader.

But whoever was the Author of the *Animadversions*, I will make a few Remarks upon them, and with that *Calmness of Temper* which the *Epistolizer* acknowledges to be in my former productions, but insinuates is wanting in my latter ones. As to which I have only this to say to him, I can be Deemed to be too warm a writer by none but such as are too Cold and Phlegmatick. The *The Animadverter* hints that I give vent to something to which he will not adventure to assign a proper name p. 32: but though he will not do this latter, I will, that is, I sincerely protest to him and the Reader that I intend to give vent to *Truth* (and that only) which hath been smother'd and stifled by him in his late undertakings for the *One Article*. My business shall be to shew in brief by what Weak and Impertinent Methods he hath done this.

The Proposition which he would be thought to patronize is this, that *Jesus and his Apostles did not teach any thing as*
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necessary to be believ'd to make a man a Christian but only this One Proposition, that Jesus of Nazareth was the Christ or the Messiah. Animadv. p. 1. but he maintains this Post with as little success as the foremention'd Gentleman did, for afterwards he declares it his opinion, that a Convert to Christianity (i. e. a Christian, as he explains it in another place) must necessarily believe as many Articles as he shall attain to know that Christ Jesus hath taught. p. 21. which wholly invalidates what he had said before, for if a Christian must give assent to all the Articles taught by our Saviour in the Gospel, and that necessarily, then all those Propositions reckon'd up in my late Discourse, being taught by Christ or his Apostles, are necessarily to be believed, and consequently One Point only is not necessary. But he will say, the belief of those Propositions makes not a man a Christian. Then I say, they are not necessary and (as the other Gentleman adds) Indispensable: they may be said to be Useful and Convenient, but he can't pronounce them Necessary and Indispensable, for what is of absolute Necessity in Christianity is absolutely requisite to make a Man a Christian. Whence it is evident, and that from his own words, that there

there is no foundation for this Proposition, *Jesus and his Apostles taught nothing as necessary to be believed to make a Man a Christian, but only this One Article that Jesus was the Christ*: and therefore this Animadverter contradicts himself. And who can expect any other, when he takes no care of what he saith himself, and minds not what others suggest in this matter. It is worth the Readers observing that notwithstanding I had in * twelve pages together (*viz.* from the 8th to the 20th) proved that Several Propositions are necessary to be believ'd by us in order to our being Christians; yet this *Sham-Animadverter* attends not to any one of the Particulars which I had mention'd, nor offers any thing against them, but only in a Lumping way dooms them all in these Magisterial Words, *I do not see any Proof he produceth*, p. 21. This is his wonderful way of Confuting me, by pretending that he can't see any Argument or Proof in what I alledg; and all the world must be led by his Eyes.

Thus, though I had in five or six pages together evinced this Truth, that

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* In Socinianism Unmask'd.

the Son of God, and the Messiah are not terms of the very same signification, nay that among the Jews they were not reckon'd so (as I made appear from several Texts; especially *Acts* 8. 37.) yet after all I have this for my pains, I do not perceive, saith he, that he (meaning me) pretends to offer the least proof that these Terms were not synonymous among the Jews, p. 47. yet he doth not so much as offer one syllable to disprove what I had deliver'd and closely urg'd on that head thro' the greatest part of a Chapter. This is the guise of our Sagacious *Animadverter*. He out-doth the famous *Gladiator* (whom *Olaus Magnus* tells us of) that was wont to blunt the Edg of all his Adversaries Weapons only with looking upon them, but this Marvelous Fencer doth it without seeing or perceiving.

So when I had reduced the sum of my Discourse into a *Syllogism*, he tells me I there stop, whereas I should have proceeded to prove that *Jesui Christ* or his *Apostles* taught that no Man can be a Christian, or shall be saved unless he hath an explicit knowledge of all those things which have immediate respect to the Occasion, Author, Way, Means and Issue of our Salvation, and which are necessary for our knowing the true nature and design of

it, p. 23, 24. And yet the Reader may satisfy himself that this is the very thing that I had been proving just before, and indeed all along in the foregoing Chapter: and therefore it was not necessary to add any Farther *Medium*, and to proceed to another *Syllogism*, I having secured my Proposition before. Yet the heedless Gentleman tells me, *I here stop*: which may convince the Intelligent Reader that he cares not what he saith.

It may be guess'd from what he hath the confidence to say p. 31, *viz. There is no enquiry in the Reasonableness of Christianity concerning Faith subjectively consider'd; but only objectively*, namely, *with what sort of Faith the Articles of Christianity are to be believed*, I say it may be guess'd from this what a Liberty this Writer takes to assert what he pleases; for let any man consult p. 191, 192 in that Treatise, and he shall find that the *Subjective Faith* is spoken of (though not there call'd *Subjective*) but it is very much mistaken and perverted. Again, how can this *Animadverter* come off with peremptorily declaring that *subjective faith is not enquir'd into* in the Treatise of the *Reasonableness of Christianity* when in another place p. 35, 36 he avers that *Christian*

stian Faith and Christianity consider'd subjectively are the same.

What a Mighty Arguer doth he shew himself to be when, to what I said and fully proved in my fourth Chapter of *Socinianism Unmask'd*, he most gravely and profoundly replies, *I think it needless for me to say any thing to it.* p. 30. And further this Great Disputant shews his Parts in another very clever way that he hath of dealing with me, and that is this, when he finds something that he dares not Object against, he thus shifts me off. *His Reasoning is to me, saith he, so clouded by his way of expressing himself, that I am too Dull to perceive what his Reasons are, and wherein the Strength of them doth lie,* p. 9. And again, concerning a whole Chapter he thus pronounces, *I shall say no more of it,* saith he, *but that my Dullness is such I can't discern the least appearance of reasoning in it,* p. 49. Here is nothing tolerable or excuseable in all this but this one thing, his Truth and Modesty in confessing himself to be Dull, which yet the Reader was convinc'd of before this Acknowledgment.

The Reader cannot but take notice that in the other parts of this Author's *Animadversions* he makes it his whole bu-

finess either merely to Repeat what he pleases in the *Reasonableness of Christianity* or the *Vindication* of it, and to vouch it with much confidence, or else when he alledges any thing that I have asserted to throw it off by barely denying what I say. This is the great Excellency which this Gentleman is admirable for.

Thus you see the genius of this Writer, you see what weak and sorry *Stuff* (to return him his own words) he troubles the Press with. He doth not make any offers of Reason, there is not the least shadow of an Argument; he scorns to pretend to any thing of that nature. One would think a man might be ashamed to appear in the world with such Poor Tackling. As if he were only hired to say something against me, tho not at all to the purpose. And truly any Man may discern a Mercenary Stroke all along.

I seriously advise him (whoever he is) not to enter the Lists again unless he be better provided: for I find that persons are more confirm'd than ever in the Truth of what I have writ, since such Dablers as himself, set on by a parcel of *Polonian Squires* and a few *Town Sparks*, have attempted to oppose my Assertions. If a Score of such *Easie Writers* as this were

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all upon me at once, I could bear it very well. A Man need not fear being hurt by such Feeble Scribes, who make it their main business to confute themselves, not me. And hereby (we thank them) they promote our Cause (which is that of Truth) and even with their own Pens baffle those Errors which they are the Authors of, as Scorpions and Vipers afford Antidotes against the mischiefs they cause.

It may not be amiss to take notice of some things in the Close of the *Animadversions*, for here seems to be a parting blow of Wit in our Author; which being a mighty Rarity (i. e. in the stile of *Pater-Noster-Row* a *Black Swan*) with this sort of Writers, it must not be omitted. And out of respect to Mr. B. I will the rather take notice of it, because though this Reverend Author was not the Compiler of the *Animadversions*, yet it is probable (they coming into his hands) he might prick in here and there a fine flower. *The Reasonableness of Christianity*, saith he, will as certainly be the cause of much mischief as *Tenterton-Steeple* was the cause of *Goodwin Sands*, p. 49. Look you what a dainty piece of Ingenuity is borrow'd from an Old Thread-bare Saw.

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But it is quite spoilt when I have told him that it is an Other Steeple (that in Dorsetshire) from whence we may justly fear such Sands and Shells on which the Christian Faith will be endanger'd to be shipwrackt.

But there is another Ingenious Touch; p. 52. *The Men of Art in all the Parties are agreed not to speak favourably of the Reasonableness of Christianity.* But who are these Men of Art? Ay, there lies the Conceit. Not to hold the Reader in suspense, these Men of Art (written in Letters different from the rest, and thence we may guess the Author of the Sermon, which is mark'd and distinguish'd after this manner, had a hand in it) are University Men, or Men of University-Education, whom a late Writer exposes because they are not adjusted to his * *Thoughts of Education*. Again, These Men of Art are the General Body of the Clergy of this Nation, and they are the far Greatest Part of those that dissent from our Church in the point of Discipline and Ceremonies. They are all the Sober Heads of both these Perswasions, who unite in the Main Articles of Religion profess'd and

subscrib'd to by the Church of England. Nay, they are the Whole Body of the Protestant and Reformed Churches abroad as well as at home. These are the *Men of Art*, who by this Gentleman's friends are at other times call'd *Systematick-Men*, and sometimes *Mystery-Men*, and by way of derision *Orthodox*. These are the *Men of Art* who are also so called you must know in Contradistinction to the *Plain Fellows*, for so the Racovians stile themselves in their Treatise of the *Trinitarian Scheme of Religion*. But when this writer saith *these men of Art are in an Evil Conspiracy*, what is the meaning of that? It is no other than this, that they joyntly agree to disallow of and condemn a late upstart Conceit, *viz.* that the belief of One sole Article of Christianity is sufficient not only to denominate but to constitute any Man a Christian. Now, would not a Considerate Man perswade himself that this Unanimous Concurrence of all the Learned, Wise, Sober and Religious in this matter is rather to be deemed a *Happy Union* than a *Conspiracy*, and that an *Evil* one?

And whereas this Writer tells us that the book of the *Reasonableness of Christianity* is of eminent use to overthrow and ruine *Faction*, p. 51, I must needs declare that

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I'm of the contrary opinion, and I conceive I have abundantly proved, in a late * Discourse I publish'd, that the Notions which the Treatise of the *Reasonableness of Christianity* is fraught with administer to *Faction*, and something *Worse* amongst us, which I have been warning the Reader of in the preceding Discourse.

The short is, this Gentleman and I can't agree about Mr. L.'s Book, for he at least *saith* (for we are not certain of his *Thoughts*) and that without any Proof, that it is *one of the best books that hath been publish'd for at least these sixteen hundred years*, p. 52: but I'm of opinion, and I'm sure I have Proved it, that it is one of the *Worst* that hath appear'd in the world since the date of Christianity.

* Socinianism Unmask'd.

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